

STUDENT'S
HISTORY OF ENGLAND

*FROM THE EARLIEST TIMES TO THE
CONCLUSION OF THE GREAT WAR*

BY
SAMUEL R. GARDINER, D.C.L., LL.D.

LATE FELLOW OF MERTON COLLEGE, OXFORD
ETC.

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Dr Bhagavan Das

ESSENTIAL UNITY OF ALL RELIGIONS

**BY
DR BHAGAVAN DAS**



1960

**BHARATIYA VIDYA BHAVAN
CHOWPATTY ROAD, BOMBAY 7**

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PREFACE TO THE SIXTH EDITION

My revered father Dr Bhagavan Das, the author of a large number of learned works on philosophy and religion, had himself always regarded "Essential Unity Of All Religions" as his *magnum opus*. It would be interesting to recall the history of this book. In December 1930 at a conference in Banaras, he read a paper on "The Unity of Asiatic Thought". This he expanded and elaborated in edition after edition as "Essential Unity Of All Religions". The second edition of the book, published in 1939, caught the eye of an American gentleman who actually reprinted it as my father would not keep any copyright in his books, and distributed nearly 1500 copies of it, free of all costs, in many countries of the world.

The fifth edition was published by the Theosophical Publishing House of Madras in 1955. My father passed away in September 1958, and was indeed happy that this very greatly enlarged and expanded edition of his original work, was able to see the light of day before he himself left the stage. So far as I am concerned, I must confess that I was always amazed at the wide intellectual interests of my father, and of the hard work that he was able to put in, day after day, despite advancing years, to produce his

great works. He never used a secretary, he never dictated anything to anybody. He did everything single-handed, himself. There was no book in his large library that he himself had not read and annotated. He was up-to-date in all branches of knowledge. He read and wrote incessantly.

He was a very careful man, and for fear lest his manuscripts should miscarry in the post despite all the care he took in packing and registering the precious documents, he would painfully make copies of his works in his own hand, however large these might be. He attended to all his correspondence—and that was large enough—himself, and was willing to give the benefits of his deep thought to any persons—and they were also large in number—who came to consult him about their personal or intellectual difficulties.

I am very grateful to the Bharatiya Vidya Bhavan, its President and his colleagues and assistants for their great kindness and courtesy in offering to bring out this work on "Essential Unity Of All Religions" in a very special edition. I have no doubt that the enthusiasm and the enterprise that characterise the Bhavan's good work in all directions, will enable them to make this book very widely read as it deserves to be. It enshrines the labours and the ideals of a great scholar and thinker, and I personally very strongly and sincerely feel that the world will be the richer and better if it could understand him, and accept his suggestions for the solution

of the problems that are troubling mankind to-day

It is my earnest hope and prayer that my father's work may live, and that it will be a source of inspiration to many to act and think along right lines for the welfare of themselves and human society as a whole

RAJ BHAIYAN,
BOMBAY-6

SRI PRAKASA

October 2 1960

PREFACE TO THE FIFTH EDITION

In the winter of 1917-1918, this writer went to South India with some members of his family on pilgrimage. He halted at Adyar, Madras, for a few days, and was kindly put up there by "Mother A. B.", as all Theosophists in India had begun affectionately to call Mrs (later Dr) Annie Besant, President of Theosophical Society. He went on with his party to Rāmēshvaram, visiting on way thereto, all the great Temples whose cyclopean stone-work almost rivals that of Ancient Egypt, as travellers who have seen both say.

Thirty-five years later, in March 1954, I had to go to Madras, again, for some personal reasons. There, in evenings, I went out with friends for drives on the Marina, said to be one of the finest. Along one side of the broad road, I saw, at intervals, life-size bronze statues, which, I was told, were, some, of former British Governors, others, of famous Indians, two or three living. One was of Dr Annie Besant. We stopped the car, I got down and had a close look at the fine statue. I was told that in 1936, three years after she passed away (on 20th September 1933), public-spirited citizens of Madras, who knew, and were grateful for, what she had done for India generally and Madras specially, subscribed needed

money, had statue made, and requested the Mayor and Corporation of the City to take charge of it and set it up in some appropriate place. They gladly did so, on the Marina, and, in addition, named that quarter of the city as Besant Nagar, i.e., Besant Town. Statue is flood-lighted at night by Corporation.

Work that A. B. did, from 1893 to 1933, is an important part of history of India. Mme. H. P. Blavatsky and Col. H. S. Olcott started the work, especially Col. Olcott, by his annual tours and lectures in most of the larger towns, but it was she who first successfully induced materialism-ridden Indians, graduated in colleges established by British-Indian Government and regarding 'Hinduism' as a huge conglomerate of meaningless superstitious beliefs and practices, to think seriously whether there was any substance in their Ancestral Religion. It certainly was, and continues to be, a mass of such absurdities among those not educated in the new way and also among vast masses of uneducated. She induced the others, by explaining essentials of Sanātana Dharma, 'Eternal Religion', (misnamed 'Hinduism'), in the light of Theosophy, 'God-Wisdom' as identical with Brahma-Vidyā, Ātma-Vidyā, Advaita-Vēdānta, to feel respect for their Manus, Rshis, Rāmas, and Kṛshnas. Thus she gave back to them their lost Self-Knowledge and self-respect, first indispensable step to Self-Government. And she won respect for Sanātana Dharma, not

only among Indians, but also from all nations speaking English. For, during months that were hot in India, she toured about incessantly in other countries, addressing large audiences on Theosophy. Thus, knowledge of main ideas of Védānta, 'Final Knowledge', 'End and Culmination of Knowledge', 'Knowledge of Eternal and Universal Supreme Self', which was formerly confined to a handful of Orientalist scholars, was spread broadcast among masses. Her work was helped greatly by the fact that local dailies everywhere reported her lectures fully, which were, thus, read by tens of thousands who could not hear them in person. All this work indirectly helped the Indian People in their political struggle, by winning sympathy for them in those countries.

Having thus prepared way, she joined Indian National Congress formally, and wrought nobly for India's Freedom from *subjection* to Britain, *not* for utter *separation* from it. She did not live to see that Freedom achieved. It was achieved, on 15th August, 1947, through self-sacrificing efforts of many patriots of all vocations, in all sections of the People, under leadership of Mahātmā Gāṇdhī. These efforts were helped very greatly by World-conditions resulting from second World-War. A B's aim always was an Indo-British or British-Indian Commonwealth; and it will surely be a very great satisfaction to her soul in Heaven to know that, though India

has become a sovereign Independent Republic, the most friendly relations exist between the two countries. This happy state is very largely the result of the life and work of Dr Annie Besant and Mahātmā Gāṇḍhī¹

It has been said above that A B conveyed only main ideas of Védānta to English speaking peoples. She could not well do more. She derived her knowledge of them from English translations of a few main Scriptures. She had to do, and did, so very much other work that she could not spare time to master Sanskr̥t, a difficult language, and study its many and voluminous Scriptures in original, also, to gather original texts from Scriptures, except Bible, of other religions, and arrange them side by side with Védānta Texts. This work has been done in E U A R, because its compiler had much more leisure. By thus proving the Essential Unity of All Religions, this work eliminates one Prime Cause of Discord between Peoples, viz, Religious Dissensions, which have caused great wars and massacres throughout the ages, and it thereby serves the immediate and exceedingly important practical purpose of helping to create Good-Will

¹ An excellent and comprehensive account of A.B.'s life and work in and for India is given in Shri Sri Prakāsa's book, *Annie Besant, as Woman and as Leader*, (pub 1941, by T.P.H., Adyar, new edition, pub 1954, by Bhāratiya Vidyā Bhavan, Bombay). Other aspects of her life which did not come within Shri Sri Prakāsa's experience are dealt with in present writer's *Annie Besant and the Changing World* (pub 1934, by T.P.H., Adyar)

among Men, whence that Peace on Earth, indispensable to Prosperity, for which every sane heart and head is hungering and thirsting all the world over

While in Madras, I had opportunity to settle details for new edition of this book, with Shri K S Krishnamūrti, public-spirited Manager of T.P H He had already arranged to bring out an edition of 2,000 copies I wanted greatly at least another thousand But T.P H could not afford the further sum required, Rs 7,000, because cost of everything, wages, paper, all printing material, especially lead, copper etc, and machinery, had increased enormously during and after second World War. I was fortunately able to secure the further sum from donors who choose to remain anonymous

I was able to stay in Madras for two months, and another two in beautiful Ootacamund, deservedly called "Queen of Indian Hill-Stations" Twelve formes had been printed off when I started back for Banaras on 10th July, 1954

After this, work became much slower Galley-proofs, first page-proofs, final page-proofs, had to travel to an fro, some 1,200 miles each way, between Banāras and Madrās I had requested Manager, T P H, to print new edition, page-for-page, of previous If he could have done that, it would have saved me immense labour He could

not Types of Vasanṭa Press were different, length of lines and number of them on each page smaller. Previous edition comprised lx, 626 pages. Present one has cii + 904. I have had to change all page headings, and all page-numbers in Indices. This last was especially troublesome to 87-years old worn-out eyes. Due to peculiar conditions, I have had to do all material-collecting and writing work single-handed, and have received no help from others, for this as well as for all my other books, except that mentioned in prefaces. Many mistakes, of all sorts, have therefore been left behind inevitably in this edition. Need I apologise for them? Page of *Agenda et Corrigenda* has been placed immediately after Contents, to enable readers to correct their copies before beginning to read. Only such errors as seemed likely to cause misapprehension have been noted. Minor ones, many, have not been.

Author's and Publishers' thanks are due, first and foremost, to readers whose appreciation has caused so many editions to be printed, next, to late Shri Jinarājāḍāsa, President of T S, scholar and linguist, and to the present President, Shri N Śrī Rām, for giving needed permission to T P H. Author's thanks are due to Shri K S Krishnamūrti for undertaking, in difficult times of great financial stringency and soaring prices

of all things, a reprint of this large work His thanks are due also to staff of Vasanta Press for excellent work

It is a profound satisfaction to me that this book goes forth, with Foreword by the President of India, and Appreciations by the first and last Indian Governor-General of India, the Vice-President of India, and a Justice of the Hague International Court of Justice, High Symbol of Peace between Nations—goes forth to all countries on its Mission of Service of Man and therefore of God

"Shānti Sadan", Sigrā,

Banaras, India

Dīpavāk,

(Festival of Lights)

14-11-1955

Bhagavān Dās

FOREWORD TO FIRST EDITION

(Abridged for this)

"The first World Conference on Education was held in San Francisco in July, 1923. Out of this Conference, the World Federation of Educational Associations was born. The Constitution of the Federation provided the following article regarding Conferences: "The World Conference shall meet in full session at such place and time as may be determined by the Directors; but a meeting of sections, one in Europe, one in America, and one in Asia, may be held in the intervening years" ¹

First All-Asia Education Conference was held at Banaras, from 26th to 30th December, 1930, in Central Hindu College

Its Conveners desired the undersigned to write a paper on "Unity of Asiatic Thought". Subject took shape in his mind as "The Essential Unity of All Religions". Asiatic thought is deeply tinged with Religion. Asia has given birth to all

¹ Foreword to Report of The First All-Asia Education Conference

the great living religions He read his paper to the Conference on December 30, 1930

It has been revised and enlarged greatly by addition of many more parallel passages

If this book is so fortunate as to succeed in giving a taste to readers for discovering identities of thought in the great records of deepest human experience, in different languages, they will be able to see such identities at almost every step, in their further readings in such records, to their great joy, and to perpetual expansion of their sympathetic appreciation of others

Some learned scholars essay to prove that religions of later birth have copied from earlier The question, whether it is so, may have an intellectual historical interest for a learned few A far deeper, more vital, more human interest is possessed, and for all mankind, by the question, *why* they have done so, if they have copied from one another at all Is it not because there is only One Eternal Truth for all to copy? New generations are born from old, new nations grow out of colonies from old, new lamps are lighted from old, but the Life, the Light, the Might, which is only embodied in and expressed by ever-changing forms, is beyond them all, is common to them all, is originated by none of them, but originates them all It is an honour and a duty to copy—if what is copied is Truth, it were a dis-

grace to be original—if what is originated be False And there can be 'originality' in only the 'fleeting', therefore the False There can be no originality in Truth, for only the Eternal can be True, That only which never changes is really and strictly True, and minor truths, laws, and facts, which issue from It and constitute Its Nature, can only be, and ought to be, copied, in the large sense, diligently, hence, there can be no 'copy-right' in Truth. But there is no need to 'copy', in the small sense The River of Life is ever flowing, whoever feels thirsty can dip his bucket directly into it The same Truth wells up independently in the heart of Seer after Seer, Seeker after Seeker

While compiling this book and revising it again and again, the compiler has prayed constantly to the Great Masters of all the living Religions, Manu, Krshna, Vyāsa, Zoroaster, Moses, Isaiah, Laotse, Confucius, Buddha, Jina, Christ, Muhammad, Nānak, and the Spiritual Hierarchy to which they all belong, for guidance of his fingers in this effort to serve his fellow men and women of all countries

He should inform his readers that he has no knowledge of Arabic and but a smattering of Persian But he has a profound conviction that Truth is One and the same, and that all the Great Lovers of Mankind cannot but have said

the same true things. He has, therefore, from time to time, asked Maulavī friends to give him texts from *Qur'ān* and *Hadis* (sayings of Muḥammad), parallel to Samskrit texts whose purport he placed before them. As *Qur'ān* is a comparatively small-sized book, and many good Maulavīs know it by heart, they were able to supply the needed texts without much difficulty, in some cases readily. Persian and Urdū texts are, most of them, quoted from famous and venerated Sūfī-s, like Maulānā Rūm, Hāfiz, Jāmī, Sā'dī, Omar Khayyām, Ghazālī, Mansūr, Chishtī, Wesālī, Shabistārī, Khusrau, Sarmad, Farīduddīn Attār. Much helpful information about Sūfism, and many valuable Arabic and Persian texts, have been found in the excellent, very learned and very thoughtful, books of Khān Sāhib Khājā Khān (of Madras), viz., *Studies in Tasawwuf*, *The Secret of An-al-Haq*, *Philosophy of Islām*, and *The Wisdom of the Prophets*. Because of the present writer's ignorance of Arabic and slight acquaintance with Persian, there are probably many mistakes in roman transcript and English translations. Of course, he has based English renderings of Arabic texts on explanations kindly supplied by Maulavī friends, and on published translations regarded as standard. Still he may have failed to be accurate. Readers learned in Arabic and Persian will kindly correct. Original texts also have been reproduced here, in roman transcript, translations by themselves do

not command complete confidence ; and correction by learned readers will be made easier.

This compiler shall be very happy if friends learned in their respective Scriptures will approve this kind of work and will take it up themselves. Indeed, what is very much needed is that representatives of all the great living religions, large-hearted, broad-minded, copiously-informed, philanthropically-motived, may come together in a small and active Committee, and prepare a series of graded text-books of Universal Religion, expounding main points systematically, and illustrating them amply, for ready reference and obviation of doubts, with parallel passages, in original, from their several Scriptures. Such text-books would be authentic and authoritative, carry great weight with all communities, open their eyes to the utterly Common Essentials of all Religions, and be introduced and studied with pleasure and profit, in private homes as well as public educational institutions, by students and readers of various ages and capacities—to the sure and certain promotion of Peace on Earth and Good-Will among Men.

It will make him rejoice, and will repay him a thousandfold for such labor as he has been privileged to bestow upon this compilation, if Universities and other educational institutions make it their own ; and issue their own editions of it at cost-price, for

use of their students, after making improvements in it, by omissions or alterations, and, particularly, additions of many more parallel passages, (on the broad principles, as well as on details, of observances, rites and ceremonies, customs and practices), through learned scholars on their staff, who may be specially conversant with the subject, and who may form, in each University, a Committee of Representatives of the several Faiths, such as has been desiderated above—for where else should large hearts, broad minds, and richly stored intellects be found, if not in Universities? If a single such Committee could be formed, of members contributed by different Universities—that were best of all; its work would carry greatest weight and be most convincing.

AUM! ĀMĪN! AMEN!

Bandras,
17-11-1932.

BHAGAVIN DIS.

A LETTER TO READER

(REVISED)

AS

PREFACE TO SECOND EDITION

Dear Reader,

This book has been compiled by a would-be servant of his kind, and, withal, one who, all his life, has been drawn from within, by inclination, towards study and thinking, and dragged from without, by circumstances, towards executive and miscellaneous work of various kinds. It is likely, therefore, to have such defects as are natural to work done in such conditions.

To many readers, many paragraphs, which link up texts quoted from scriptures, will probably give the feeling of a car running over a road paved with worn cobble-stones, unfamiliar Samskr̥t and Arabic-Persian words have been put in lavishly, side by side with English equivalents. Compiler can only plead, in exculpation, that the very purpose of the book is, by means of such juxtapositions of technical

words of the three most widespread living religions, Christianity, Islām, Vēdism (or 'Hinduism', including Buddhism and Jainism, which use many Samskrt words in common), to throw into relief, identities and similarities of their thoughts, aspirations, practices. To those who are acquainted with all three languages, the collocations will, it is hoped, bring the pleasure of gatherings of friends from distant lands, nations, races, meeting and greeting each other with beaming smiles.

And there is much repetition. But that is the way of Scriptures also! And this book is just a compilation of their utterances. Even the thread, on which those precious pearls are strung, is spun out of material supplied by those Scriptures themselves. There is nothing new in the book, except interpretation of the Great Sayings. Which interpretation also is mostly only recalling of what has been forgotten. It may be said, then, that when the spiritual food is good and wholesome, it is, indeed, worth while to repeat it, day after day, even like healthy and pleasant material food. Not too often, of course, nor in very large quantities; for then it palls; nor taken too quickly, without leisurely 'mastication', rumination, reflection, turning over, and over in mind, as food in mouth; for then it does not yield its full sweet taste, and is not duly assimilated.

There are, possibly, a few errors in translation of passages quoted from numerous Scriptures. Original texts, given in roman, will enable reader to rectify errors; himself, or with help from friendly scholars. Versions are seldom literal. Such, word for word, done with help of a lexicon, often run the real sense. Principle followed here is that translator should absorb the 'spirit' of the original 'letter', and reproduce that 'spirit', faithfully in the 'letter' of the new language.

Renderings have all been done in blank verse; rare exceptions in rhyme. 'Emotional' constituent of religion, now devoutness, then solemnity, again earnestness, or injunctive impressiveness, and, throughout, 'holiness', of scriptural utterances, most of which are themselves in verse or rhythmic prose—this can be more truly reflected in verse than in prose. This too has necessitated some deviation from literality. It is trusted, nevertheless, that *intention* of the original has *always* been correctly expressed. At times, version has been expanded a little, in light of original context of text actually quoted, very rarely, it has been abridged.

This whole attempt, to bring together parallel texts of several Scriptures, to prove identities and similarities, may, perhaps, fail to satisfy some critics, who would insist that minute differences should be at least as clearly brought out and emphasised as,

if not more than, resemblances. They would, no doubt, be quite right, from their own standpoint, and for purposes of accurate intellectual scholarship. This compiler's plea is that 'intellectual' interest is not the only interest of the book, that 'emotional' and 'practical' interests are of at least as great concern in it; that minute differences are already far too much stressed and acted on, to great harm of mankind; that resemblances are far too much ignored, to their great loss; that even intellectually, what varies with each, deserves to be regarded as superficial, *Non-Essential*, and what runs through and is common to all, to be regarded as Core and Essence; and that, therefore, essential points, on which all religions agree, should be given far more prominence than they have been hitherto, and be regarded as very Heart of all Religions, as very Core of Truth; on the 'democratic principle' of 'majority vote'; and for the very important and truly practical purpose of promoting mutual Good Understanding and Peace all over Earth.

There may be critics of another class; persons of strong belief, of sincere and intense faith. They naturally feel, each, his own particular creed to be unique, 'the one and only', the best. Wish to be thought 'original', 'the first', 'unprecedented', 'unrivalled', is a Nature-ordained and unavoidable preliminary, in all aspects of human life, instinctual,

nutritive, acquisitive, conjugal, military, financial, even literary and scientific. It is so, in every course of action, where ambitious competition is involved. And where is it not? All embodied life seems incessant love-and-war, both concentrated in 'jealousy', of great and small degree. This is patent in the worldly 'life of pursuit' of things of the senses, it is also present, though ever diminishingly, in the 'life of renunciation', until the very end. We may therefore say that wish to be *individually* 'unique' is first of the two main aspects, Egoist-Altruist, of that Duality which runs through all Life and Nature; as Wish to be *Universally* 'Unique', All-One, identified with All, is second. Preliminary *Egoist* wish, therefore, invades the regions of Religion also, and very powerfully! 'My creed is best, and wholly original, different from all others; utterly new, nothing like it ever before; has borrowed nothing from any previous one; and is the final one too, there can never be another equally good, much less better'; even as 'My race, color, caste, sex, is best, I belong to a Chosen people, a divinely privileged caste, a fundamentally superior race, a solar or inner dynasty, my nation rules the waves, my nation is *uber alles*; my country has tallest sky-scrapers, finest biggest costliest buildings, largest purse, vastest hoard of gold, is superlative in everything; on my empire Sun never sets; I am

sprung directly from mouth of Brahmā, I am son of Sun'; and so on. It requires much sad experience, before such egoism comes under control; before it is recognised that, while a certain amount of competitive egoism is necessary for growth of young animal or young nation, more than that amount is a hindrance, is even positively destructive; before soul turns to genuine *Altruism*, patient tolerance, understanding sympathy, the Truth of All in All; before it realises that, though, no doubt, distinctions of superior and inferior, senior and junior, stronger and weaker, are facts in nature, yet that they are relative and must not be over-emphasised, that strength must not be boasted too much, nor weakness too much despised

No one can say that his physical body is made of matter created out of nothing, originally, for the first time, for him alone, has borrowed nothing from anyone; differs from all other matter. It is fairly obvious that each atom of every 'body' has passed through countless bodies in the past, and will pass through countless bodies in future; though it is also true that each body is somewhat different in make-up from all others. So too, every thought, emotion, volition, of every 'mind' or 'soul', (whichever word is preferred), has passed, and will pass, through countless other minds or souls; though also with some difference in grouping and manifesting;

whereby each 'mind' or soul becomes as 'distinctive' or 'individual' as each body. Let us recognise such differences, 'realities', which constitute the 'personal' element or 'personality', by all means; but let us regard them as of less importance, as changing, passing, therefore Non-Essential; and let us recognise more fully, 'idealities', the 'impersonal' or 'all-personal' element, and regard them as of greater importance, persisting through changes, permanent, and therefore Essential. In other words, we should value, but not over-value, the 'individual', the 'personal'. We should value at least a little more, the 'Universal', 'the Common Consciousness' belonging to all individuals; whereby alone can be 'each for all, and all for each', whereby alone social life, collective existence, feel and fact of unitive 'We', as distinguished from, and at same time inclusive of, feel and fact of separative and exclusive 'I's', is made possible.

Unhappily, most of us are at that stage of 'youth' (of mind) in evolution, in which we take greater delight in feeling 'peculiar', 'uniquely individual', 'original', than in feeling 'Common', 'Universal', 'Eternal'. Yet craving for latter is there, always, in every heart. It is there sub-consciously, not understandingly. No one wants to feel 'uniquely individual' in solitude, away from all fellow-creatures, 'away from the haunts of men', 'far

from the madding crowd'; but wants to do so *amidst* other individuals, otherwise his 'peculiarity', which is wholly dependent on contra-distinction from *others*, would disappear. Thus does he tie himself to others unavoidably. The craving is present in every heart supra-consciously also: for the reason that every individual self is Universal Self, and yearns in the depths of his heart, to recover consciously his forgotten and lost high status.

Of course, we must not futilely try to abolish wholly, this preliminary wish to feel separate and peculiar, in respect of religions, any more than in respect of individuals. It too has an obvious and necessary place in the evolutionary Scheme of God's Nature, Universal Self's Nature. But we have to moderate it, reconcile it with, slowly transmute it into, its opposite; more and more. This is not impossible; rather, it too is equally ordained by that same Nature.

In the work of reconciling religions, it is very easy to avoid hurting sensitiveness on the subject of originality, by studiously eschewing all attempt to derive any one religion out of any other. It is not necessary at all to make such attempt, so far as the general public is concerned. Scholars who wish to study religions comparatively and historically, may of course do so for themselves, i.e., for their own refined recreation; and, also for enrichment of

scientific knowledge regarding human *psychical* evolution, even as biologists trace *physical* evolution. But controversial propaganda should be avoided, in interests of peace.

Also, if task of tracing ancestry of religions is pursued stringently and diligently, with open mind, it must obviously prove to be one without possibility of completion and termination. It will be like endeavouring to answer the question: 'Is tree first, or seed first?'. "Veil after veil will lift, but there must be veil upon veil behind". Who can trace the atoms-and-mentations of any individual body-mind through ancestor before ancestor, up to a really first beginning? Metaphysic tells us that there can be no such absolute beginning, in strict sense. Even if we could go right up to beginning of our solar system, in primal nebula or invisible 'ether' or 'radiant matter', that would require to be derived from the corpus of a yet earlier system; and so on, ad infinitum. Why not then promote religious brotherhood and peace among the general public, by saying at once, what is utterly true also—that all atoms and all mentations and all religions, of all countless generations of living beings, past, present, future, not only of this earth, but of all orbs of heaven, (each of which has, presumably, its own types of living beings), and all visible and invisible planes of matter, are all equally derived from the

Universal, Eternal, Body-Mind, Matter-Spirit, God-Nature, the One Omnipotent, Omnipresent, Omniscient Self, in whose Consciousness "all things live and move and have their being," which pervades them all?

It is better to understand, appraise, appreciate, than to ridicule, belittle, depreciate; better to see the good points more than the bad; better to see agreements more than differences; better to make peace than war.

Some students of comparative religion, of a tendency opposite to that which claims unique originality for the creed it favors, may say: "Since there is so much similarity, even identity in some respects, between all, therefore, each later must have borrowed from an earlier; and, therefore, the 'democratic' test of validity, majority of votes, consensus of opinion, proffered in the book, in respect of 'religion', which test is not a test in 'science' at all, does not hold good. Consensus is not independent. We have only one vote, repeated over and over again, flowing down the river of time; and it may have been given to a falsehood in the beginning."

Reply to this would be: "Even in Science, method of *concomitant* variations, used for testing truth of hypotheses and conclusions, is only a way of proving 'unanimity', through 'uniformity,' or, at

least overwhelming 'majority', of votes Secondly, we have right to ask, What is cause of the initial falsehood, if any? And *why* has mankind given its vote to, and put faith in, *such* a falsehood; a falsehood of this particular kind, and generation after generation?" No sufficient answer has ever been offered to this query.

Yet again, some thinkers endeavour to explain away a religion or a philosophy by peculiar psychological constitution of individual who started that religion or formulated that philosophy, or by 'environment', or 'historical accident', or 'economic', or 'geographic', or 'physiographic' circumstances. Such explanations may, no doubt, be justified in respect of variable 'peculiarities'; which, however, ought to be regarded as 'non-essential', for reasons mentioned before. They cannot explain invariable fundamental 'generalities'. Also, question arises again, and always. *Why* and *how* those peculiar individual constitutions, historical accidents, economic and other circumstances, mutations and variations?

Every law and fact requires further laws and facts to explain it; these, yet others 'ad infinitum'; until we come to Infinite Self, Total Consciousness (including Sub-, Supra-, and Un-Conscious; waking, dreaming, slumbering), Universal Mind, Anima Mundi, and Its Will-and-Imagination; which works

by Eonic Plan of Integration and Disintegration of Forms, according to its own Meta-physical (including physical) Laws of Nature. In this All-pervading All-including Mind and Its infinite Ideation, all Religion, Philosophy, Science, Law, Art, meet and merge, and from It they all emerge; in endless repetition. When we come to That, all questions are answered, all doubts are set at rest, Final Synthesis is achieved; Final Peace of Mind is gained.

Without achieving such synthesis, Human World cannot attain Happiness, here or hereafter. Religious and other wars of the past, communal riots and pogroms of the present, between Christians and Muslims, and Hindus and Muslims, between different castes of Hindus, between Shi'ā Muslims and Sunnī Muslims, in India, Jews and Arabs in Palestine, Jews and Germans in Germany, the vast politico-economic 'riots' &c.; wars of the recent past, and of the present (in Korea, in Palestine, Burma, Indonesia, etc.)—all these are due, ultimately, to lack of such Synthesis.

After such maniacal accumulation of murderous explosives, a war of titans is inevitable. Bursting energies forcibly imprisoned in those explosives must find release. They cannot be kept locked up thus for ever. Worst, most powerful, most destructive, most elemental, primary, terrible explosives are psychical explosives, crassly egoistic evil human

passions, lust, hate, greed, pride, mutual fear, jealousy. It is these which manufacture all secondary material explosives. After the monstrous amassing of both has exhausted itself; after it has left the human world in ruins; after that, need for reconstruction will arise, and be felt acutely by the broken nations.

May the Mystery which has fashioned and maintains the Universe ordain that the nations may be cured soon of this war mania! Thus we must pray, though, from Its standpoint of Infinity, birth and death of whole human races and civilisations can be of no greater import than growth and destruction of ant-hills. But even if war ceases, new adjustments of human relations on a world-wide scale, will be necessary. Otherwise, if conditions and causes, armaments and social structures, are left as they have been so far, corresponding effects must follow again; in shape of unappeasable discords, jealousies, hatreds; out of which, worse and worse wars must recur, inevitably, again and again; until armaments have all perished, in one way or another, and war-madness has been all purged and bled out of the Human Race, for some centuries, if not for ever, which is impossible, because of the Law of Duality.

For such re-adjustment, after complete dispersal and exhaustion, either by mutual sincere and

far-sighted agreement, or by mutual slaughter, of this vast mass of *psychical* and *physical* explosives ; a Great Synthesis, a Comprehensive Integration, of all aspects, Spiritual and Material, Individual and Collective, of the Life of the Human Race, is indispensable.

If the Russian experiment be successful, in all respects, it will naturally be imitated everywhere. If it fail,¹ as is likely, in important respects, because of lack of Spiritual, 'anti-toxic', trust-breeding, sincerity-and-sympathy-producing, integrative and constructive nourishment and because of disregard of indefeasible essential psychological and philosophical principles ; then the alternative will be, (1) a Universal Religion, which will be the Head-and-Heart of all religions ; which will unite them all ; will provide and promote that Spiritual nourishment, in shape of ever-growing accumulation, and ever wider spread, of those most powerful co-hesives, anti-ex-plosives, anti-dis-ruptives, viz , domestic and social affections and strong trusts ; and will also

¹ Indeed, is failing, has failed, vide U. S A Senator Bulitt's book, and, more recent, 'A World Apart', by Gerling, with Introduction by Bernard Russell, pub: 1949 But yet again, in July-August, 1955, a sincere and strenuous effort for World Peace has been made by President of U. S A and Premiers of France, Britain, and Russia, and terms have been agreed upon, at a conference in Geneva (Switzerland) The *spirit* and methods of government do seem to have changed for the better since the death of Stalin in March, 1953.

provide, as part of that Universal Religion, (2) a rational Scheme of Individuo-Social Organisation which would be in accord with all sciences, and especially with the Science of Human Nature, i.e., Psychology.

Such Universal Religion has been provided for us, by the Scriptures of the Nations; and such a Scheme of Socio-Individual Organisation, by Védic Scriptures in particular, as fundamental part of Religion; because Religion, to justify itself, must be of help and service everywhere, must secure for human being, the maximum possible, of Happiness *Here* as well as *Hereafter*.

Everywhere, today, 'rulers' of nations which are regarded as 'Great Powers', (rulers in shape of presidents, dictators, kings, premiers, cabinets, influential capitalist and militarist cliques and coteries), are striving to capture yet more 'power' of all kinds than they have already got, and 'leaders' of weaker or subjugated peoples, which are struggling to win back political freedom, are striving to recover the 'power' which their predecessors have lost. But neither those 'rulers' nor these 'leaders' anywhere, (except, perhaps, in Russia, in a lopsided, 'half-truth', fashion), are willing to think about *how* 'power' can and should be *used*, so as to *Organise for Peace*, systematically, each nation, each people, and thereby the whole Human Race.

They are all intensely and immensely busy with *Organising for War* or for political struggle 'Let us snatch power, and more power, and yet more power, first, we shall do afterwards, at our sweet will, all the thinking that it may suit us to think, as to *how to use that power*' Result of this attitude is—wars, in the one case, internal dissensions, jealousies, mutual thwartings, and failures, in the other.

The 'Great Powers' possess 'Self-government'; at least each one says it does 'Leaders', of the peoples who are struggling for freedom from subjection and serfdom, proclaim that they want 'Self-government' But apparently, nowhere is any real effort being made by anyone to think out and expound *what exactly Freedom*¹ and *Self-government mean*, and *how Self-government can be made Good-government* also, at the same time to consider and explain whether Self-government means, and should mean, 'government of the people, for the people (a) *by all* the people, (which is obviously impossible), or (b) *by a few* of the worst of the people (who may manage, as happens not rarely, to

¹ Every one of the forty odd 'sovereign' states that were directly or indirectly involved in the World Wars, was and is 'self-governing', and uses profusely the blessed word 'Freedom' But they have all been exercising their 'self-determining' in frantic endeavours to mangle and strangle one another. Freedom has come to mean, in practice, 'freedom to rob and rape and murder'.

get themselves elected by the now well-known devices of electioneering, racketeering, propagandising, intimidating, deceiving, gerrymandering, disciplining, gagging, grafting, boodling, bribing, etc.,) or (c) *by a few of mixed and doubtful quality*, (which is the most frequent fact), or (d) *by a few of the best and wisest of the people*, (which is very, very, rarely the case in known history). In other words, no one who counts in the world's affairs, today, is (a) actively realising and proclaiming to the world, the fact that Self-government and Good-government can *Coincide* only when the governing 'Self' is, *not* the *lower* and baser 'self' of the People, *but* their *Higher*, nobler, genuinely philanthropic 'Self'. Nor is any such person explaining (b) *how* such government by the Higher Self, 'the Kingdom of Heaven on Earth', may be achieved, &c., *how* it may be managed that *only* the *best* and the *wisest* are *elected*¹. It is plainer and more self-evident than any axioms of geometry, that only good and wise laws can promote happiness of mankind, that good and wise laws can be made and administered by only good and wise men and women, who constitute the Higher Self of the People; and that only such persons should be

¹ Answer to this 'how' is attempted in this work in several places, see page-references, in Index of Subjects, at 'Self-Government' and 'Social Organisation'.

entrusted with powers of legislation and administration. Yet these so self-evident truths are so very difficult for mankind to learn, that it has not learnt them yet, after many thousands, probably tens of thousands, of years of most bitter experience of consequences of not acting in accord with them.

Result is that all these warring 'rulers', as much as struggling 'leaders', actuated, not by far-sighted humanism, but by narrow and very short-sighted nationalism, or even by mean and sordid personal ambitions and motives, are wandering in the dark, 'blind leaders of the blind', causing only very grievous harm and hurt to those whom they profess to wish to help.

They cannot say that the Right Way is hidden from them. They are themselves turning their eyes away from it. The Sun of Scriptural Wisdom is flaming, and radiating Light upon it from the heavens, all the time. Rulers and leaders have only to remove from their own eyes, the thick bandages of egoism and nationalism, and put on the glasses of Humanism. They would all, then, see at once, clearly laid out for them, the Path to Peace and Prosperity for all. Scriptures are telling us, all the time, *how* Society can and should be *Organised for Peace*, *how* the *best* and *wisest* of the people can be *recognised*, *how* they and they alone should be *elected* to the places of legislative power.

Problems of 'Organising for War', and for political struggle, may seem more *urgent*; but, surely, in any case, they are not more *important* than the problem of 'Organising for Peace'. Former are passing; they are concerned with temporary means and aims. Latter is *Permanent Problem*, concerned with *Permanent End*. To far-sighted view, it is much more *urgent* also, as well as more *important*. For, if it is solved satisfactorily, former will abate and disappear automatically.

Let us all, then, engage in the work of promoting, firstly, by helping to spread right knowledge on the subject, and, secondly, in every other way possible, the Organisation of the Human Race for Peace and thence Prosperity.

Dear Reader, I pray you, unless you have found, and made sure of, a better way, to read about the Ancient Way, leisurely, in this book Endeavour is made here to expound, no new way, but the Way of the Ancients, a Way which is time-tested. If you feel satisfied that that Way is worth experimenting with, then I pray you to do all you can to spread, as widely as may be possible for you, this Essential Message of all Scriptures, as preparation for the great Re-adjustment and Synthesis.

Banāras,

19-9-1939

(Revised, 19-9-1955)

Your respectful and sincere

Well-wisher,

BHAGAVĀN DĪS

PREFACE TO THIRD EDITION

(REVISED)

SOME special features of this edition are as follows :

(a) It has been observed by E. A. Poe, in one of his tales, that, in English, of all words, ' the ' occurs most often.

I have eliminated on an average, some twenty-five ' the-s ' out of those that appeared on every page of second edition ; so there are about eighteen thousand less in this

Readers may feel gaps and jolts, now and then, (as I myself do), reading those ' expurgated ' sentences, but I believe that they will shortly become accustomed to do without them (as I myself have become), and may even feel a more rhythmic poetic earnestness appear, now, in such sentences. If I am not mistaken, ' the ' appears less frequently in English poetry than in prose. There is no word corresponding to ' the ' in Samskr̥t, nor in Persian, nor Hindī. In Arabic, its correspondent *al* is tacked on *ad nauseam* before every noun. Its correspondent in French and other Latin languages has been

further elaborated into separate masculine and feminine forms. A friend who knows German tells me that it has a neuter form also in that language. Consider what special significance attaches to 'the', what portion of its meaning is lost by a sentence, if its 'the-s' are omitted. Where 'the' has a limiting and specifying effect, as a '*definite*', i.e., defining, article, there it should certainly be used, otherwise it need not be.

Reader may try this method on any sentences taken at random, in any English book, by removing 'the-s'.

A fuller statement of reasons for reducing use of 'the' will be found in Preface to fourth edition of *Science of Emotions* (pub 1953, T. P. H., Adyar).

(b) Text, scripture-quotations, translations, and footnotes, of previous edition, have all been reproduced in this, with only verbal alterations, here and there, to clear up obscurity, or read better. New matter has been added to all four.

(c) In transliteration of Skt. words, in latter portion of this book, s a n d h i, 'coalescence', of sounds, has been replaced more and more by un-coalesced forms. Thus, on p 1, first words of first Skt. verse are E k o D é v a h; un-coalesced, they would be E k a h D é v a h. P. 1 reads A t r a é v a s v a r g a h, a t r a é v a n a r a k a h, ('Heaven is here, in us, and so is Hell'). Coalesced, the

words would read, A t r a i v a s v a r g o t r a i v a n a r a k a h. One main cause of difficulty of Skt. is this running together of letter-sounds and mixing up of words. This is perfectly natural in speaking, and 'rules of coalescence' of vowels and vowels, consonants and consonants, vowels and consonants, and of aspirates and nasals with these—all such rules are only explication and multiplication of one simple rule. Pronounce two words quickly, and sound which results from merging together of last letter of one and first of other, is embodied in a formal rule, viz, 'If this letter is followed by this other letter, the two will be replaced by this third.'

Such coalescences and transformations occur inevitab(ly) in all languages. In English, if to 'intelligible' we add 'ty' the new word becomes 'intelligibility'; not 'intelligiblety'. For more complicated examples, readers may consult books on 'Phonetics'; or, for amusing ones, Bernard Shaw's play *Pygmalion*. In Skt, the facts that name and sound of every letter are identical, and that alphabet is scientifically arranged in accord with vocal apparatus, make phonetic coalescence and showing of it in writing, much easier. Also, there is no difference of capital and small letters, in printing types, and again in manuscript, in Skt.

(d) Words of a dozen languages, Skt., Arabic, Persian, Zend, Pāli, Prākṛit, Gurmukhī, Latin, Greek,

Chinese, Hindī, Urdū, and we may well include English also in list, have been transliterated in roman script in this book. That script may, therefore, be rightly regarded as a World-Script in present epoch of human history. As such, use of it deserves to be promoted far and wide, of course, without attempting to abolish any particular script which any communities or nations may cling to. A World-Script will powerfully help World-Religion and World-Order, i.e., World-Organisation, which would be a World-Order based on and arising out of a World-Religion.

(e) Readers will notice that, in foot-notes, events of current history are referred to, from time to time, to illustrate principles and generalisations stated in text. Literature, even scientific literature, is affected by current events, and, in turn, reacts upon and affects current history. Thus, invention of atom-bomb has stopped World-War II in Asia; but atom-bomb, in turn, has created such insecurity and terror in all nations and countries, that world is again being divided into two armed camps, one headed by U S A, and another by Soviet Russia; and a third and far more devastating World-War is hovering in air and spreading a pall of black gloom over whole human world¹ That even particular

¹ Invention of hydrogen-bomb, many times more powerful than atom-bomb, and possibility, envisaged by

physical sciences are better understood if studied in light of history of their development, and should be so studied—this is now a commonplace of Educational Method. Indeed, is not History of our Solar System, from its beginnings in primeval nebula down to this day, scientific description of its evolution in all its countless aspects ?

Whole and sole purpose of this book is to endeavour to show way to establish Concord in place of horrible Discord, which pervades world generally and India specially, by means of a rational World-Order based on and issuing out of a World-Religion. Therefore references, in foot-notes, to

scientists, of invention of bombs a hundred times more powerful, explosion of one of which would annihilate all life on a whole continent, is intensifying mutual terror and gloom. But that very excess of terror has bred a natural reaction, and serious and sincere efforts are being made to establish Peace throughout World. Prime Minister of India, Jawaharlal Nehru, has been taking a leading part in this movement and has toured in Russia and almost all other States of Europe in July, 1955. Before this, there was a conference, held in Bandung, (Java), of Prime Ministers of all Asian and Indonesian countries, also Egypt, in which India's Prime Minister took a leading part. It is matter for great thankfulness that a compact of Peace was agreed upon. More recently, President of USA and Prime Ministers of Russia and France and Britain have been discussing terms of Peace in Geneva, and have arrived at an agreement. Russian policy, internal as well as external, has changed very greatly since death of Stalin in March, 1953.

specific instances of awful Discord are obviously relevant.

One amazing event of tremendous significance and importance, *viz*, withdrawal of British Government from India, and handing over of all power to purely Indian Administration, took place during first minute after midnight between 15th and 16th August, 1947. Success of this step has, however been marred greatly by Division of India into a Muslim Pākistān and a (predominantly) Hindū Hindu-sthān. It is undisputed historical fact that certain Muslim leaders insisted on such vivisection of India, while Hindū leaders protested against it. Despite this protest, British Government, just before its departure, carried out Division in accord with wishes of those Muslim leaders. It was preceded by ferocious Communal Riots, engineered, to show that the two communities could not dwell together in peace, though it was glaringly patent that *all* seventy-five or eighty millions of Muslims, scattered all over India, and living *amidst* three hundred and more millions of Hindus and another ten millions of Christians, Pārsīs, Jews, etc, could not possibly be separated out, and brought away, from those others, and settled on one large piece of India, from which all others would be driven away. Therefore, two parts, where Muslim population was already predominant in number, were

selected by those Muslim leaders, viz, Sindh, West Punjāb, and North-West Frontier as one block, and East Bengal as another. The 'communal riots' constituted a 'civil war', than which, as has been well observed, no other war is inspired by more intense hatred. Politico-economic motives also have been combined with religious fanaticism in this war, in India, and have exacerbated mutual hatred. It is not quite ended even now (at close of 1955), though not very active. Problem of Kashmīr, in which battles raged fiercely for some two years, between invading regular army of Pākistān and defending army of India (Hindu-sēhā), has not been solved yet. Only a sort of truce prevails. Since communal riots commenced, some years before Division, more than a million men, women, children, Hindūs and Muslims, have been slaughtered, and many hundred crores of rupees worth of property, mostly that of Hindūs, has been destroyed, besides¹. And the double trek continues still, from each part to the other, mostly that of Hindus from Pākistān into India, but also of Bengālī-speaking Muslims of East Pākistān into Indian West Bangāl, who are maltreated by Pākistānī Government because they cannot and will not learn to speak Urdū.

¹ Present exchange rate is thirteen rupees and a half for one pound sterling, and a crore is ten millions.

Those forty millions of Muslims who continue to live in Hindusthān, find that their religious observances are in no way interfered with by their Hindū neighbours, and Indian Government protects their rights with even greater care than those of Hindūs. Thousands of Muslims, who had crossed over to Western Pākistān, have returned to India, sadder and wiser, having realised that life was easier for them in India, (as it is now known to world, in distinction from Pākistān)

Removal of the great drawback mentioned above, and re-union of sundered parts into one whole, as before, and prosperity for both communities as well as all others dwelling in India, depends on both administrations, of Pākistān and Hindusthān, realising (as, unhappily, *neither* does at present) that *best, indeed, only*, way of establishing peace and promoting general welfare throughout their respective dominions, and therefore India as a whole, is to teach and preach persistently, in every corner of the land, the *Common Essentials of All Religions*, and to establish, on basis of *scientific psychological principles*, included in that Universal World Religion, a Rational Socio-Individual Organisation, which will fulfil all just needs of all persons of all creeds, castes, colours races, and both sexes, *i.e.*, fill all stomachs, cover all backs, provide roofs over all heads, ensure decent family life, and bring

livelihood-giving suitable work and appropriately qualified worker together¹

It may be noted incidentally that name of this country in far back times, was Aja-nābha (*vide Bhāgavata*, V vii. 3). Then, because of two great sovereigns, both named Bharata, one of Solar, one of Lunar, Dynasty, it began to be called Bhārata. This name it continues to retain, even now, in all Samskr̥t literature and all religious ritual Irān-ians (Āryānians, Āryans, also called Persians, who are only a branch of Āryan Race, as are inhabitants, Celts, of Eire or Ire-land, and indeed all Indo-Āryans or Indo-Europeans)—these Irān-ians called the great river Sindhu as Hindhu, and inhabitants on both sides of it as Hindbavas, because of peculiar formation of their vocal apparatus Earlier Greeks (Ionians, Yavanas in Skt) called this river Indus, country round about it and beyond as India, and inhabitants an Indians By these names they are known to all world today

India, on 26th November 1949, declared itself a Democratic Republic, but decided to remain an independent member of the British Commonwealth of Nations; and chose Dr Rājendra Prasād as its first President

Another fact, even more amazing than withdrawal of British Government, may be recorded here.

¹ See pp 643-701 *infra*, for an outline of such.

Cheiro, in his *World Predictions*, (published in 1927, by The London Publishing Co, 62, Oxford St, London, W. 1), foretold. "England . . . will give India her freedom, but religious warfare will rend that country from end to end until it becomes equally divided between the Mohamedan and the followers of Buddha and Brahma)"; (p. 160). No one in India had even dreamt of such a division, in 1927. He foretold a number of other events also, some of which have come true, such as abdication of Edward VIII and assension of George VI, in England.

(f) No country is east, no country is west, of any other. All are, by turns, now east and now west, of one another. None the less, *Ex Oriente Lux*, 'Light comes from the East' always, to every country, at Sun-dawn And Civilisation travels with Sun. It is therefore in nature of things that, having reached its culmination in U.S.A, for the present, Civilisation should seek a new life with a new form in Japan, China, India, Russia, and Asia generally And no other country than India, not even venerable China, provides fundamental principles, applicable everywhere and always, with suitable modifications of detail in accord with local and national conditions, of a complete Socio-Individual Organisation based on World-Religion.

BRAGAVAN DAS

NOTE

(Revised)

ON TEXTS GATHERED IN THIS BOOK, AND CERTAIN OTHER MATTERS

ELEVEN religions are usually regarded as great and living and current at present. These, proceeding from east to west, are : (1) Shintoism born in Japan, (2) Tāoism (or Laotism), and (3) Confucianism, in China ; (4) Védism (or Vaidika Dharma, Sanātana Dharma, Ārya Dharma, Mānava Dharma, now commonly called 'Hinduism'), (5) Buddhism, (6) Jainism, and (7) Sikhism, in India, (8) Zoroastrianism (or Pārsism), in Irān (or Persia), (9) Judaism (or Hebraism, or Israelitism, or Jewish religion), and (10) Christianity, in Palestine, (11) Islām (or Mohammedanism), in Arabia. Parallel passages have been gathered in this work from universally recognised Scriptures, and also from some other generally and highly honored writings by revered Elders, of these eleven.

Well-known scriptures of Védism are four *Véda-s* with their *Upanishat-s*, *Manu-Smṛiti*, *Gītā*, *Mahā-bhārata*, *Rāmāyana*, *Bhāgavata*, several *Purāna-s*, and some less well-known *Smṛiti* Texts have been taken from these, principally. They are regarded as sacred and authoritative in the order mentioned. But first four are practically of equal authority, and *Manu*, because of its compact conciseness, comprehensive completeness, high and austere tone, and terse clear language, is the most frequently referred to, in discussions over matters of religious practice. Védism is not connected with any one name as founder's, but Védic socio-religious polity of India has been based, from time immemorial, on 'The Institutes, or Laws, of Manu'. Manu is regarded as Primal Patriarch and Law-giver of Indian Aryans, and as having embodied, in his Laws, all that substance and quintessence of *Véda-s* which bears upon orderly planning and conducting of individual and collective human life. Latest rescension of these Laws, in some 2700 complets, is current under the name of *Manu-Smṛiti*. It is said by critical Orientalist scholars, to be between 2000 and 2500 years old now. But all are agreed that it is based on, and includes, large portions of much earlier texts, *Mānavu-Dharma-Sūtra*, *Viddha-Manu*, and others. These are not now extant, and are known only through quotations and references

in available later works. The four *Vēdas*, Scriptures proper of Vēdism, on which Manu and all subsequent expounders base themselves, are said, by unanimous Indian tradition, to have been collected, edited, and given their present shape, by Kīshna Dvaipāyana Vyāsa, famous as Vēda-Vyāsa, some 5000 years ago, i.e., about 3100 B.C., just before beginning of Kali-Yuga era. But some western Orientalists say that the oldest hymns belong to about 1500 B.C. New researches and fresh findings are, however, steadily pushing the period further and further back. Vēda-Vyāsa is also author of *Mahā-bhārata*, in which *Manu* is often referred to and quoted from. Where excerpts are taken from works other than these above-mentioned, their names are given.

Christian Texts have been drawn from English *Bible*, New as well as *Old Testament* mostly. Those of Jewish religion, from English *Old Testament*, chiefly

Texts of Zoroastrianism, have been taken from J. M. Chatterji and A. N. Bilimoria's edition of *Gāthā*.

Scriptures of Islām, from which passages have been taken, are, principally, *Qurān* and *Hadīths* in Arabic, and, next, writings of great Sūfis, mostly in Persian. These have been already referred to in Foreword. Founder of Islām, Muhammad, was born in 570 A.C., and died in 632 A.C.

Texts of Shintoism, Taoism, and Confucianism, this compiler had no access to, in the original. But there is one exception.¹ All others have been taken from various published English translations of that primary scripture of Taoism, *Tao Teh King*, ascribed to Lao-tse; and of *Shu King*, *Shi King*, *Analects*, and other works of Confucius; many from that marvel of learned industry, *Treasure-House of Living Religions*, by Robert Ernest Hume, (pub 1933, by Charles Scribner's Sons, New York and London). Like Védism, Shinto is not connected with the name of any one person as founder. Lao-tse and Kung-fu-tse, i.e., Confucius, (as also Pythagoras, of Magna Graecia), were older and younger contemporaries of Buddha. 6th century B.C. is remarkable for a great influx of religious thought and aspiration, in many countries, far apart from each other, but, as historical and archeological research is establishing more and more clearly year by year, not without communication with each other.

Buddhist texts have been drawn, in original Pāli, (a 'dialect' or popular form of Samskr̥t), current among the people in Buddha's time, mostly from two small books, *Khuddaka Pāṭha* and *Dhammapadam*. They are collections, in Buddha's own

words, of his most important teachings *Dhamma-pada* is to Buddhists what *Gnā* is to Védists (Hindū-s). A few texts in Samskr̥t have been derived from other works, authoritative in next degree, like those of Nāgārjuna and Asanga. Of such works, full names are given. Years of Buddha's birth and death are given variously, as 624 and 544 B C or 568 and 488 B C.

Jaina texts have been derived, in original Samskr̥t or Prākṛt, (a variant of, and contemporaneous with, Pālī), from works regarded as authoritative, whose names have been given in full, after texts quoted. No teachings of founder, viz., Mahāvīra Jina, also known as Vardhamāna Svāmī, (b 599 B C, d 527 B.C., or, b 549 B C., d. 477 B C.), definitely known to be in his own words, are extant. Earliest collections are by Bhadrabāhu, of 4th century B C. But in 1942, a small book has been published, titled *Mahāvīra Vāṇī*, 'The Words of Mahāvīra'. It was compiled by Shāntilāl Vanamālī Shéth, edited by Prof. Béchar Dās Jīvarāj Doshi of Ahmadābād College, and published by Sastā-Sāhitya Mandal, New Delhi. It contains 345 verses, which are believed to have been spoken by Mahāvīra himself, on different occasions. These have been arranged in 25 chapters on the lines of *Dhamma-pada*. The verses are all very significant. Work has been very well done, and may well become a manual and

text-book for Jaina community, such as *Dhammapada* is for the Buddhist. At insistent wish of Prof Béchar Dās, present writer contributed an introduction to it. Two more editions have been brought out since; and also a bigger and better arranged work, entitled *Tirthankara Vardhamāna*, pub 1953 (See fn on p 691)

Texts of Sikhism, whose tenets are practically same as those of *Gītā*, have been taken mostly from its chief scripture, *Guru Grantha Sāhāb*, in which are collected hymns and teachings of eight of the ten Sikh Gurus. Two did not leave any writings. Guru Nānak, founder and first Guru, was born in 1469, fourteen years before Martin Luther. Guru Govind Singh, tenth and last, passed away in 1708. He was great teacher, great warrior, great traveller, and great poet. Nānak was also all these, except warrior. Most of the hymns and teachings are in a language which may be described as Panjābī form of Hindī or Hindustānī. Many verses of other renowned saints, like Kabīr, have also been included in *Grantha*; which shows the broad-mindedness of the Gurus. Nānak was a scholar of Persian and Arabic, is said to have visited Kā'ba in Mecca, and to have always kept a copy of *Qurān* with him, this copy is said to be still preserved in Gurn-dvārā built by Guru Har-sabāya, in Ferozpur, Panjāb.

and Meditation, (27) Thankfulness, (28) Sincerity and Earnestness, (29) Truth and Truthfulness, (30) Temperance, (31) Happiness and Joy (32) Righteousness and Virtue, (33) Duty, (34) Self-dedication and Divine Benediction. Pt III, MAN AND HIS SOCIAL RELATIONS—(35) Anger and Hatred, (36) Work and Deeds, (37) Wealth and Prosperity, (38) Giving and Helping, (39) Justice and Judgment, (40) Obedience, (41) The Golden Rule, (42) Good for Evil, (43) Forgiveness, (44) Love, (45) Serving Others, (46) Friendship and Brotherhood, (47), Associates, (48) Home and Family Relations, (49) Peace and War, (50) Summary Duties, Pt IV, A PROGRAM OF JOINT WORSHIP, arranged as a Responsive Reading

Another very noteworthy book is Dr. Frank L. Riley's *The Bible of Bibles*, (pub 1929, by J F. Rowny Press, Los Angeles). Author says in his Foreword "It is the concentrated essence of the Bibles of the world, extracted during nineteen years of study from sixty Sacred Books, dating back, according to some authorities, 13000 years" Dr. Riley has included, in his researches, Taoism, Védism, Judaism, Zoroastrianism, Buddhism, Christianity, and Islām, of the living, and Babylonian-Chaldean, Egyptian, and Mithraist religions, of the past. He does not seem to have dealt with Shinfoism, Confucianism, and Sikhism. He does

not tell us the total number of passages he has extracted. They cover 343 pages of fine large print. A rough calculation gives 1400. These are divided into 12 chapters, which cover 387 topics, listed in a Table of Contents, (which is named Index), at beginning. Chapters are . (1) God, (2) Beneficence of God, (3) Creation, (4) Origin and Constitution of Man, (5) Problem of Evil, (6) World, Matter, the Unreal, (7) Works of the Flesh, (8) Kingdom of Heaven, (9) Fruits of the Spirit, (10) The Straight and Narrow Way, (11) Prayer and Healing, (12) Peace-Brotherhood-Heaven on Earth. An Introduction gives brief accounts of the sixty Bibles of the several religions studied. "A digest, or terse account, of excerpts from the Sacred Books which appear in" each chapter, averaging about a page and a half in length, is prefixed to it.

Present writer could not make such use of Dr. Riley's book as it deserved. He came across it rather late. Absence of an alphabetical Index, and of page-references in table of contents, hampered utilisation. Preparation of copy, new edition of present work, from notes previously gathered, on margins and pasted-in slips of a copy of first edition, was begun in January, 1939, after resigning membership of Central Legislative Assembly of India. First batch of 'copy' was sent to press in March, 1939. Thereafter, compiler had not leisure and

vitality to spare nor peace of mind enough, for hunting up originals of a score or more of translated passages, quoted in Dr. Riley's book, which appeared very relevant. Throughout that whole month, and first week of April, very serious communal riots, a small 'civil war', raged in Banāras, between bands of Hindus and Muslims, misguided and incited by evil-minded self-seeking politico-religious misleaders, despite all endeavours of a joint Hindu-Muslim Peace Committee, of which this writer had been elected Chairman, to his great unhappiness and helpless worry, the riots resulted in some 50 to 60 deaths, about 400 cases of serious and light hurt, very many cases of arson, loot, wanton destruction of property. Much worse riots had occurred in Banaras and Kanpur in February-March, 1931; and six persons, three Hindūs and three Musalmans, were appointed as a Committee with present writer as Chairman, by the Indian National Congress, then sitting in Annual Session in Karāchi, to investigate causes and report. The Spirit of Hatred, which has been stalking more and more proudly all over the human world, since beginning of 20th century, made its horrible presence felt acutely, thus, in Banāras, and showed that the 'Forces of Good, of Light, of Truth', have to struggle longer and harder against opposite forces, of the Enemy of Mankind, 'Forces of Evil, of Darkness, of

Falsehood', before latter will be checked effectively. It is very necessary, for many workers, in all countries, to take up the task of establishing *religious* peace and good-will, for, from it, and not without it, will come economic and political peace and good-will.

Works of Dr Riley and Prof Hume possess not only outstanding merit in respect of scholarly industry, but are very praiseworthy for the philanthropic spirit of all-conciliating all-embracing Human Brotherhood and Solidarity which breathes throughout, in them. Because of lack of knowledge of any European language other than English, and of very limited reading in even that, this writer has not come across any other works using a similar method, except those which will be mentioned presently. It is to be hoped there are others, for such, and many such, in every language, are greatly needed to promote Human Brotherhood, true Spiritual Liberty and Fraternity, and Material Equitability. No doubt, a number of books have been written and published, whose purpose also is liberal-minded reconciliation of creeds. A fine recent work of this kind is *World-Fellowship*, edited by C F. Weller (pub. 1935, by Liveright Publishing Corporation, New York). But its nature and method are very different. And even such works are too few.

Dr Riley and Prof Hume do not give any texts in original, only translations, though these are mostly from works of recognised scholars. Present work, in its first edition, had only about 450 parallel passages from Scriptures of the several religions, and practically none from the three indigenous religions of China and Japan, nor from Zoroastrian *Zend-Avesta*. Second edition brought together 1150 passages, which were increased to 1400 in third, in round figures.

Dr Riley and Prof Hume do not make it their purpose to trace out and supply any scientific and *organic* Scheme of Universal Religion, Religion in General, running through all religions. All topics dealt with by them, are dealt with here too, also many others, but they are arranged in a different way, not as a collection of comparatively un-jointed parts, but as forming a system, a single organism, with all its members livingly articulated together, in accordance with the Science of Psychology. Whether the arrangement is successful or not, reader will decide for himself. Great majority of topics dealt with by Dr. Riley and Prof Hume, would be assigned to chapter on 'Way of Devotion, or Emotional (or Ethical) Constituent of Religion', in this work, and they do not touch many topics treated here in chapters on 'Way of Knowledge, or Intellectual Constituent of Religion' and 'Way of

Works or Volitional (or Actional) Constituent of Religion', (see pp. 113 on 'The Three Aspects of Religion')¹

Present work endeavours to provide, for the parallel passages, a setting of elucidative and connective comment, in the way of interpretation and illustration, so as to interlink them and make of them, all together, a continuous organic entity, without which the work would be only a collection of disjointed texts (or 'sacred bones', as a friend humorously said), a Universal Religion with a definite frame-work, not artificially eclectic, but a natural living growth; which may be readily discerned as present within outer garments of every religion, even as main features, general outlines, of human form, can be discerned in every human individual, behind his clothing. This Scheme is based on the psychological triad of knowing, desiring, acting, (see pp. 113-114).

¹ Another work, somewhat similar to Dr. Riley's, was published in 1940, by Kegan Paul, Trench, Trubner and Co, London. It is entitled *The Bible of the World*, and is a compilation by Robert O. Ballou, Friedrich Spiegelberg, and Horace L. Friess. It is a very large volume of 1400 pp. royal 8vo, and of fine large print. Each religion is treated separately, in translated extracts. There is no attempt at scientific comparison, classification, systematisation. But it is a very painstaking collection. Present writer has not found it necessary to take any extracts from it.

EVOLUTION OF PRESENT WORK

Thus tripartite Scheme of Religion, based on Philosophy or Metaphysic and Psychology, is fundamental part of Indian tradition from time immemorial, (see pp. 357, 569-573) It was first utilised in the new way, required by the times, in 1904, for preparation of a series of Text-Books of Hinduism, for use in the Central Hindū College and School of Banāras.

First idea was to start a Theosophical College in which students would be taught the principles of Universal Religion, and be brought up in the atmosphere of a nucleus of Universal Brotherhood. But active workers in sufficient numbers were not forthcoming from folds of other denominations. So it was decided to begin with a 'Hindū' College, which would endeavour to liberalise and rationalise at least 'Hinduism', and re-convert it into ancient Upanishadic ('philosophical') and Mānava ('human') Védism ('scientific religion'); would restore to it the main characteristics of 'Universal Religion', whereby rapprochement with other religions inhabiting this country would be facilitated, and solidarise the mutually repellant and fissiparous 2000 and odd castes and sub-castes and numerous sects and sub-sects, into a real living organic body-politic of interdependent parts

Very shortly after founding of the College, need for systematic compendious Text-Books of Hinduism was felt, inevitably, for teaching purposes. Dr. Annie Besant, "that high-souled woman"¹ "the mother of Mother India,"² "whose radiant spirit rekindled India's faith in her own ideals and destiny,"³ "the memory of the magnificent services rendered by whom to India will live as long as India lives",³ was President of the Board of Trustees and the Managing Committee of the Institution, and the present writer had the privilege and good fortune of working with her as honorary Secretary of the two bodies. "If Annie Besant had not been, Mahātmā Gāndhī could not be",³ "if any three or four of the other great people in India were named, the sum of their achievements, the aggregate of the benefit that they had rendered to this country, would not exceed what stood unquestionably to her credit"³ Board of Trustees appointed a Committee, with Dr. A. Besant and

¹ This is how Prof. William James, renowned philosopher of U.S.A., speaks of her in his *Varieties of Religious Experience*.

² These words were respectively said, in paying tribute to her, after her passing away, in September, 1933, by Dr. Mohammad Alam (a Muslim), by the famous orator and poetess, Mrs. Sarojini Naidu, (afterwards Governor of U.P., 1947-1949), by Mahātmā Gāndhī, again by Mrs. S. Naidu, and by the Rt. Hon'ble Shri V. S. Shrinivāsa Shāstrī, P.C.

myself as Chairman and Secretary, to prepare Text-Books. They gave us general directions to the effect that the religious and ethical training, given to students, should be of "a wide, liberal, and unsectarian character, . . . inclusive enough to unite the most divergent forms of Hindū thought, . . . must be directed to the building up of a character, pious, dutiful, strong, upright, righteous, gentle, and well-balanced—a character which will be that of a good man and a good citizen, such as can be formed only by the fundamental principles of religion, governing the general view of life and of life's obligations. That which unites Hindū-s in a common faith, must be clearly and simply taught; all that divides them must be ignored. Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects differences of thought and practice among Hindū-s, but also respects differences of religion among non-Hindū-s, regarding all faiths with tolerance, as roads whereby men reach the Supreme "

As Secretary, the undersigned, placed before the Chairman, a Syllabus based on ancient tradition as to the three parts or Constituents of Religion. She agreed That Syllabus, with some slight later modifications, appears as Table of Contents of the Text-Book

These Contents, as finally published, are · **INTRODUCTION.** Pt. I, **BASIC HINDU RELIGIOUS IDEAS** · (ch 1) The One Existence, (2) The Many, (3) Rebirth, (4) Karma, (5) Sacrifice, (6) Visible and Invisible Worlds Pt II, **GENERAL HINDU RELIGIOUS RITES AND CUSTOMS**, (ch 1) Samskāras (Sacraments), (2) Shṛāddha (Oblations to the Departed), (3) Shaucham (Hygiene and Purification), (4) Five Daily Sacrifices (Acts of Service), (5) Worship, (6) Four Stages of Life, (Planning of Individual Life), (7) Caste-system (Social Organisation) Pt III, **ETHICAL TEACHINGS**, (ch. 1) Ethical Science, What is it ?, (2) Foundation of Ethics, as given by Religion, (3) Right and Wrong, (4) Standard of Ethics, (5) Virtues and their Foundation, (6) Bliss and Emotions, (7) 'Self-Regarding' Virtues, (8) Virtues and Vices in Human Relations; in relation to Superiors, (9) in relation to Equals, (10) in relation to Inferiors, (11) Reaction of Virtues and Vices on each other

With this Syllabus we set to work on, 'An Advanced Text-Book of Hindu Religion and Ethics', in Shrinagar (Kashmīr), in summer of 1901. Some other members and I supplied Dr. Annie Besant with Samskr̥t texts, my book, *The Science of Emotions*, first edition of which was published in 1900, supplied bulk of material for third part of the work. She herself gathered some texts from English

translations in *Sacred Books of the East Series*, and, great worker that she was, drafted, in English; within two months, whole of the Text-book, amounting, as subsequently printed with some additions and alterations, to over 400 pp., cr. 8vo.

After approval by the Committee, a hundred copies of the draft were printed and sent to leaders of the Hindū community, to Pandits famous for Samskr̥ learning, and to heads of principal sects, in all parts of the country, and suggestions for additions and alterations were requested. Those that were received were carefully considered by the Committee and duly incorporated. Then *Advanced Text-book* was printed off, and introduced in College classes, in 1904. Shortly after, an *Elementary Text-Book* was prepared by the Chairman and the Secretary, for use in upper School classes. This was a simplified abridgment of the Advanced; but a large number of illustrative stories from *Mahābhārata* and *Purānas* were added in its 3rd Part. Then a very small Catechism was drawn up by the Chairman for use in small children's classes. All these were in use in C. H. College and School until 1914, after which the Institution was converted into Banāras University and passed into the hands of a new and elaborately constituted management, consisting of Council, Senate, Syndicate, Faculties, etc. That new management dropped the use of

the text-books and catechism. The graded series of Text-books had been welcomed all over India, after publication; translations of the Catechism were published in eleven provincial tongues; and of the Elementary also in two or three.

In October, 1924, a Hindu-Muslim Unity Conference was held in Delhi, in consequence of violent communal riots, engineered by political and politico-religious *mis*-leaders, which had been breaking out, for some time, in scores of places, all over the country. At that Conference, present writer proposed that a Committee should be appointed, of learned and at same time large-hearted, broad-minded, and philanthropic, not narrow, bigoted, fanatic, representatives of all main religions of India, i.e., eight out of the eleven mentioned at outset of this Note, to draw up a graded series of Text-Books of Universal Religion, with parallel passages from all Scriptures, which would be taught in all educational institutions of India, and thus brought to every home in the land in every way possible. The proposal was not considered feasible. The Conference contented itself with 'appeals' for the undefined, unexplained, word 'Unity', without any mention of the 'contents' of the word, its denotation and connotation and significance in concrete terms; as is the case with the words 'Sva-rāj' and 'Self-government' and 'Freedom.' Communal riots

continued to grow worse and worse in India, as politico-economic hatreds and war-riots in Europe, and indeed all over the world, in this 'Age of Discord', Kali-Yuga.

Next effort, of present writer, on these lines, apart from articles in Hindi and English newspapers, was made at the All-Asia Educational Conference, at close of 1930. Foreword to first edition gives rest of the story of genesis and development of this work.

- Two other books ought to be mentioned here, which have helped this compiler greatly in understanding something of the obscure, mysterious, puzzling legends in Samskr̥t *Itihāsa-Purāna* regarding nature of other worlds and planes of matter, and their denizens, and eonian course of cyclical, cosmic, inorganic, organic, human and other involutions, evolutions, dissolutions. These matters are just touched in present work; because compiler's knowledge of them is very far from sufficient; general public is probably not deeply or scientifically interested in them; extant scriptures do not supply clearly intelligible and parallel passages about them; and finally, because, though precise and correct knowledge of their details is highly important for specialist and advanced student of what has been called 'occult science', Yoga, *Sulāṅk*, yet those features of Religion which are most vitally

important for an average human being, are those which are dealt with plainly by all Scriptures, and therefore here, in Chs. II and III.

These two books, above referred to, are Madame Helena Petrovna Blavatsky's monumental works, *Isis Unveiled* (2 vols., 1500 pages), and *The Secret Doctrine* (latest Adyar edition, 5 vols., 2200 pages, plus a sixth volume of Indices, 500 pages). The two volumes of the former are respectively entitled 'The Veil of Isis' and 'Isis Unveiled'. The two parts of the latter are appropriately entitled 'Cosmogony' and 'Anthropogony' respectively. They supply an immense amount of out-of-the-way information about so-called 'dead' religions; about the 'occult', 'super-physical', side of Religion, connected with other worlds and planes, and 'subtle' body and 'finer' faculties latent in normal man, but capable of being developed and made patent by 'mystic' disciplines and special 'education'; and about details of cosmic and human evolution, through vast eons and cycles. Two passages from these two works are reproduced below.

"Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius, and Plotinus, founded schools and sowed the germs of many a noble thought, and disappearing, left behind them the refulgence of demi-gods. But the three personalities of Kṛṣṇa, Gautama (Buddha), and Jesus appeared like true

gods, each in his epoch, and bequeathed to humanity, three religions built on the imperishable rock of ages That all three . . . have in time become adulterated, is no fault of . . . the noble Reformers. It is priestly self-styled husbandmen of the 'vine of the Lord' who must be held to account by future generations Purify the three systems of the dross of human dogmas, the *pure essence* remaining will be found to be *identical*": *Isis Unveiled*, II, 536).

"Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the *root of each* to be *identical* with that of *every other* great religion:" (*The Secret Doctrine*, I. 45).

This Note on Texts may be closed with a few other striking quotations.

"Every Scripture inspired of God is profitable, for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

(B., 2 Timothy, 3. 16-17, *THR.* p v.)

"We believe in what hath been revealed to us and revealed to you. Our God and your God is One, and to Him are we Self-surrendered." (Q., 29, 45).

"Alcott was the third most conspicuous member of the Concord Orientalists (Emerson and Thoreau

being the other two) . . . As Dean of the Concord Summer School of Philosophy, Alcott worked to promulgate mystic lore . . . He described, in his *Tablets*, the project which was near his heart all his life 'Very desirable it were, since the gates of the East are now opening wide, giving free commerce of mind with mind, to *collect and compare the Bibles of the races* for general circulation and careful reading . . . Of the *Bhāgavata Purāna*, Emerson said, 'Ah, this is a book to read on one's knees' . . . He used to keep a copy of an English translation of the *Bhagavad-Gītā* under his pillow at night . . . Thoreau wrote 'The reading I love best is the Scriptures of the several nations, though it happens I am better acquainted with those of the Hindus, the Chinese, and the Persians, than of the Hebrews, which I have come to, last' . . ." Art. 'From Vedic India to Concord, U. S. A.', by Dr. Christy and Dr. Canby, reprinted in *Hindustan Times* (New Delhi, of 20-6-1944)

The Heart of Humanity is intensely a-search for the Gospel which embraces all gospels . This book endeavours to present it in the very words of the Speakers of all the Gospels. May They give it their blessing and speed it on its mission of service to Humanity.

SYSTEM OF PRONUNCIATION

System of pronunciation followed in the Roman transcript confines itself to simple differences. More nice and subtle ones have not been taken account of. Thus, there are three shades of 's' in Arabic-Persian; they are all transcribed by 's' here. So four kinds of 'z', two of 'h', two of soft 't', are rendered by one 'z', one 'h', one 't'. So two kinds of 'sh' in Samskr̥ṭ are both transcribed as 'sh'. Arabic gutturals of e, i, o, u, have also not been marked; that of 'a' has been as 'a'.

Samskr̥ṭ letters are rendered as below

| | |
|-------------------------------|-------------------------|
| a, as in similar, solar, &c., | ɹ, somewhat as in iron. |
| the sound of u in fur, | e as in get, jet, fetch |
| cut, shut | ɔ, as 'a' in fate. |
| ā, far, car. | aɹ, somewhat like ɹ in |
| ɹ, fit, sit | might, fight, right |
| ī, elite, sound of ee. in | o, go. |
| meet, feet, sheet. | d, daughter, dame |
| u, put, sound of oo in | dh, madhouse, |
| foot | n, (n and d combined in |
| ū, flute, sound of oo in | a click-sound). |
| shoot, hoot. | t, petit, (soft t). |

| | |
|--|--|
| th, think (without sibil- ance). | jh, bridge-head ñ, cañyon. |
| d, there, that (minus sibil- ance) | t, tit, talk. th, get-home. |
| au, somewhat as in how, cow. | ph, lip-homage. h, bless, beam |
| am, like um in jump, hump, bumper | bh, hobhouse, abhor. m, musk. |
| k, king, ken | y, yes, yon. |
| kh, bnckhorn, inkhorn | r, run. |
| g, get, gain | l, lamh. |
| gh, big-horn, fog-horn, Bummingham. | v or w, win. sh, shine. |
| ng, bring, sing. | đh, bid-him (soft đ). |
| ch, churn, chaste | n, nephew, niece. |
| chh, rich-house, fetch- him | p, pan, pas ^s . s, sun, son. |
| j, joy, jam. | h, hand, heaven. |

Special sounds of Arabic-Persian are.

| | |
|--|--|
| kh, aspirate of k, like the German ach, or Scottish loch | gh, guttural of g. f, fun. q, guttural of k. |
| a', guttural of a. | z, zephyr. |

LIST OF ABBREVIATIONS

- (B), *Bible*, (O. T., *Old Testament*, Hebrew ,
O. T. and N T, *New Testament*,
Christian).
- (BB), Dr. F. L. Riley's *The Bible of Bibles*, pub-
lished in 1929, by J. F. Rowny Press,
Los Angeles.
(See pp. lvi-lv)
- (Bh.), *Bhāgavata*, one of 18 *Purāna*-s, sacred books
of legends and traditional histories of
Cosmos and of Human Race, which form
part of the Scriptures of Vaiḍika Dharma,
or Vēdism ('Hinduism').
- (Bu), *Buddhist Sacred Books*.
- (C), *Confucian Works*
- (Dh), *Dhamma-pada*, a Buddhist Scripture.
- (ERE.), *Encyclopedia of Religion and Ethics*, 10
13 vols , edited by Dr. Hastings
- (G), *Gītā*, i e , *Bhagavad-Gītā*, the most widely
known of Vēdist Scriptures.
- (Gr.), *Guru-Grantha-Sāhab*, Scripture of Sikhism
- (H), *Hadīs*, Sayings of Muhammad

- {U). Jaina Sacred Books
M. Vāṇī, *Mahāvīra-Vāṇī*, Collections of verses uttered by Mahāvīra Jina.
Tirthankara Vardhamāna (also called Mahāvīra), biography as well as sayings of Jina.
- {Ju.), Sacred writings of Judaism, Hebraism, or Jewish Religion, like *Talmūd* or Commentaries on O T, and *Qabbālāh* or Kabbala, a compilation of writings of Jewish Mystics.
- {K), Kabbala, i.e., *Qabbālāh*
- {M), *Manu-Smṛiti*, oldest living law book of the world, revered by Hindū-s like *Vēda-s*.
- {Mbh), *Mahā-bhārata*, 'Great Epic' of the 'Great War' between Pāṇḍava-s and Kaurava-s, which ranks with *Manu-Smṛiti* in Hindū estimation.
- {Q), *Quān*, often written in English as *Koran*; chief Scripture or Islām of Moham-medanism
- {R), *Rāmāyana*, 'Epic' of the War of Rāma and Rāvana, which is ranked, by Hindū-s, with *Mahābhārata* and *Purāna-s*. These three make up '*Itihāsa-Purāna*,' i.e., Ancient History of Cosmos and Man.
- {S), Sūfi writings.

- (SBE), *Sacred Books of the East Series*, edited by
Max Muller.
- (Sh), Shintoism.
- (Si.), Sikh writings, among which *Guru-Grantha-
Sāhab* is chief Scripture
- (T.), Scriptures of Taoism, among which *Tao-
Teh-King* of Lāo-tse is chief.
- (THR.), *Treasure-House of the Living Religions*,
published in 1933, by Charles Scribner's
Sons, New York and London (iii-iv)
- (U.), *Upanishat s*, philosophical and psycho-
logical parts of *Vēda-s*
- (V.), *Vēda-s*; four, *Rg-Vēda*, *Yajur-Vēda*, *Sāma-
Vēda*, *Atharva Vēda*; chief Scriptures of
Hindū-s
- (Z), Zoroastrian Scriptures, *Zend-Avestā* in
particular, of which the chapters known
as *Gāthā*, are regarded as direct utterance
of Zarathustra. *Zend* is regarded as
main text, and *Āvestā*, as commentary,
but inseparable. 'Zend,' has also become
name of the language in which that main
text is written Skt. equivalent is
c h h a n d a, 'metre', 'rhyme'
-

Languages of Scriptures

Védic, archaic or modern Samskrt (Skt.) ; Zoroastrian, Zend ; Jewish (O.T.), Hebrew ; Buddhist, Pālī and Skṭ. ; Jaina, Prākṛt and Skt. ; Christian (N.T.), Aramaic ; Islāmic, Arabic (Ar.) and Persian (Per.) ; Sikh, Gurmukhī and one or another dialect of Hindī ; Laotsism and Confucianism, Chinese ; Shintoism, Japanese.

VERIFICATION OF REFERENCES

After first edition was published, some friends wrote that textual references should have been given more precisely, by chapter and verse. The difficult conditions, unfavorable to scholarly detail and exactitude, under which this compilation has been made, have been mentioned before. But the reader, who has inclination and leisure, will be able to verify most of the texts quoted, with the help of the following.

Jacob's Concordance to the Upamshats and the Bhagavad-Gītā

Vishvēśhvar-ānanda and Nity-ānanda's Alphabetical Index of the Four Vēdas

Any good Concordance to the Bible.

Concordance to the Qūrān (Miftā-ul-Qurān), by Rev Ahmad Shāh, or any other good Kitāb-ul-Qurān

Manu-pād-ānu-kramanī, Concordance to the verse-quarters of Manu-Smṛiti, (published by Gyān-mandal, Banaras).

J M Chatterjee's and A N. Bilimoria's edition of Gāthā

Treasure-House of Living Religions by R E Hume

ADDENDA ET CORRIGENDA

Some mistakes likely to perplex the reader, and their corrections, also a few additions, are noted below.

| <i>Page</i> | <i>Line</i> | <i>For</i> | <i>Read</i> |
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| 94 | 24 | he | ke |
| 126 | 9 | (Q) | (S) |
| 143 | after 122 add | | "He that hath seen Me (the I) hath seen the Fa- ther" John, xiv 9. "(The) I am (is) the Way, the Truth, and the Life"; John, xiv 6. "Your body is the temple of the Holy Ghost which is in you", I Corinthians, vi 19 "Know ye not that ye are the temple of God, and that the Spirit of God dwalleth in you?", I Corinthians, iii 16 |

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"Ye are the temple of the
living God". II Corin-
thians, vi 16

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237 23 Bāparā
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| 748 | last | 455-'56 | 455-'56 Television is doing ' this now |
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APPRECIATION

I

BY

BHĀRAT-RATNA SHRĪ C. RAJAGOPĀLĀCHĀRĪ

(First and last Indian Governor-General of India)

It is easy to perceive in a vague way the essential unity of all the great religions of the world and to hold that differences in forms of worship or in names do not matter.

'Bhārat-Ratna' is the highest of a series of four titles and distinctions created by the Government of India for bestowal on civilians for outstandingly distinguished work of some kind. Another series has been created for military men. So far, 'Bhārat-Ratna' has been conferred on six persons, Shri C. Rajagopalāchārī (75 years old), Dr. Sir Rādhakrishnan, (67), Sir C. V. Raman (Noble Laureate, 67), Sir M. Vishvēśvarayya (94), Dr. Bhagavān Dās (86), and Pandit Jawaharlāl Nehru (Prime Minister of India, 66).

MANAGER,

Theosophical Publishing House

But to arrive at this truth through actual research and analytical study requires the scholarship and untiring application of a man like Dr. Bhagavān Dās, the venerable philosopher of Banāras.

Newton simplified the complexities of the physical universe by formulating the law of gravitation. So did Darwin explain the existence of the myriad varieties of life on this planet by his principle of natural selection. But Newton and Darwin did not achieve this splendid simplification by a mere guess. Behind the enunciation of their very simple looking discoveries lay laborious observation, deep thought, and accurate examination. Dr. Bhagavān Dās's book on the Essential Unity of all Religions is similarly the product of very laborious study and analysis and is not merely the formulation of a good and likely idea. It is a great book that the doctor has given to philosophers and pious men for reverent study.

G. RAJAGOPALACHARI

II

BY BHĀRAT-RATNA DR. SIR S. RĀDHĀKRISHNAN

(Vice-President of India)

If the world is to be brought together it is only on the basis of mutual understanding, especially in matters of fundamental belief. Any book which points out that there is a transcendent unity of religions in spite of empirical diversity helps towards inter-religious understanding. Pursuit of wisdom i.e., philosophical understanding of the nature of ultimate reality and the practice of love irrespective of distinctions of caste, creed and community, these are the basic assumptions of all living faiths. Dr. Bhagavān Dās with his encyclopaedic knowledge of the origin and growth of different religions has in his *The Essential Unity of All Religions* made a notable contribution towards the bringing of peoples together on the plane of mind and

spirit. It is my earnest hope that his book will be read by young and old in all parts of the world.

S. RADHAKRISHNAN,
(*New Delhi*, 8-4-1955)

III

BY HON'BLE JUSTICE SIR ZAFRULLA KHAN

(International Court of Justice, the Hague, Holland)

I VALUE *The Essential Unity of All Religions* highly, as I believe that the appreciation of the beauties of the great Faiths is one of the most potent means of promoting International understanding upon which the structure of enduring peace can be built. I trust means will be found to give the widest circulation to the fifth edition which you say is under preparation. I shall look forward to reading it again in the latest edition.

ZAFRULLA KHAN

(Letter to author D/. 25-8-1955)

FOREWORD

By His Excellency Dr. RAVENDRA PRASAD

President of India

RELIGION, instead of binding mankind together in ties of love and brotherliness, has been a fruitful cause of discord and strife between different groups of men. Time there was when there were not only crusades and *jehads* fought in the name of religion between countries and nations but also persecution of individuals who had the courage to adopt and follow other religions or not to conform to the tenets and practices of the orthodox within the fold of the same religion. The reason was that people had not cared to study and understand the fundamentals of different religions, and, instead of appreciating their essential unity, laid emphasis on differences of form. In modern times, religion may have lost some of its

hold on the mind of millions of men and women, but its potentiality for mischief has not altogether disappeared.

While religion as a cause of war between nations and countries has receded to some extent in the background, nationality based on race and territory has taken its place. The desire for material well-being and prosperity of a nation added another important and significant factor—the economic factor—as an incentive and justification for one nation fighting against another. The world has not yet outgrown this phase in human history.

In the world of today another equally important, equally significant, and equally strong motive is supplied by different ideologies regarding the ideal to be pursued and the method by which it can be achieved for the well-being and prosperity of man. This has gripped mankind at the present moment.

These three dominant elements are not exclusive, and run into one another in determining man's actions, but also, in point of time and space, have been operating together with more or less force at all times and in all countries. The world today is not immune

against them and in fact is witnessing their action, reaction, and interaction in many countries simultaneously.

Every rational and thoughtful human being—particularly after the experience of two devastating world-wars and on account of the apprehension of a third, even more devastating, war—believes that peace is indispensable and necessary for individual as well as social and collective prosperity and progress and general well-being. The causes, therefore, which lie at the root of conflicts which disturb peace between nations should be eliminated as far as possible. Religion being one such potent cause, which has led to bitter conflicts, wars, and massacres throughout history, and from which all countries, including India, have suffered and continue to suffer more or less even today, deserves to be studied so that the element in it which brings about conflict is eliminated. The animosities engendered should be allayed; and nothing would help this cause more or better than the study of the essentials of all religions. This book, **THE ESSENTIAL UNITY OF ALL RELIGIONS**, clearly proves, by more

than a thousand quotations of texts from the most honoured Scriptures of all the eleven living religions of the world, that all these religions are really identical in their essential teachings and injunctions. All these texts are arranged systematically in three parts: I. The Way of Knowledge, II., The Way of Devotion, III., The Way of Works, which also are shown to be common to all religions. It, therefore, behoves all well-wishers of humanity to study it and, if satisfied of its worth, to spread the Scriptural teachings embodied in it. I have no doubt that an authoritative exposition of the Essentials of all Religions, based on the most authoritative texts, can surely be counted upon as an effective means for eliminating conflicts, based very largely, as they are, on misunderstanding and ignorance. I strongly recommend a dispassionate study of this book as a solvent for many of the difficulties which confront man today.

20th June 1955.

RAJENDRA PRASAD

Children of men ! The Unseen Power whose eye
For ever doth accompany Mankind,
(Hath sent Man each Religion tenderly)

That he did ever find.

Which has not taught weak wills how much they
can ?

Which has not fall'n on the dry heart like rain ?

Which has not cried to sunk self-weary man—

Thou must be born again !

(Matthew Arnold)

God sends His Teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The life of Man, and given it to grasp
The Master-key of knowledge, Reverence,
Enfolds some germs of goodness and of right ,
Else, never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found it it even a moment's fitful rest

(J Russell Lowell, Rhæcus).

Human beings, all, are as head, arms, trunk, and legs unto one another (Véda)

No man liveth unto himself. We are all parts of one another. God hath made of one blood all nations that dwell upon the face of the earth. (Bible).

All creatures are members of the one family of God. (Qurān).

INVOCATION OF THE ONE SUPREME SPIRIT OF UNITY

AUM-ĀMĪN-AMEN

Eko Dēvah sarva-bhūtēshu gūdbhah
Sākshī chētā sarva-bhūt-ādhi-vāśah,
Tam Ātma-stham yé-(a)nu-pashyanti dhīrāh,
Tēshām sukham shāśhvatam, na-itarēshām.

Sarva-vyāpī sarva-bhūt-āntar-Ātmā,
Ekam rūpam bahu dhā yah karoti,
Tam Ātma-stham-yé-(a)nu-pashyanti dhīrāh,
Tēshām sukham shāśhvatam, na-itarēshām.

Nityo nityānām, Chétanash chétanānām, '
Eko bahūnām yo vi-dadhāti kāmān,
Tam Ātma-stham yé-(a)nu-pashyanti dhīrāh,
Tēshām shāntih shāśhvatī, na-itarēshām

Eko A-varno, bahu-dhā Shakti-yogād
Varnān, an-élān nihit-ārtho yo dadhāti,
Vi-charati ch-ānté vishvam ādau, sa Dēvah,
Sa no buddhyā shubhayā sam-yunaktu. (U) '

' Please see, *supra* 'List of Abbreviations' and note on 'System of Pronunciation', as regards use of diacritical marks and accented types

(The One God hidden in all living beings,
 The Living Witness biding in all hearts—
 The Wise who seek and find Him in them-Self,
 To them, and None Else, is Eternal Joy

The all-pervading Inner Self of all,
 Who from His Formlessness creates all Forms—
 The Wise who see that One within them-Self,
 To them alone belongs Eternal Joy.

Eternity of aeons, Life of lives,
 The One who all the Many's wishes sates—
 The Wise who Him within them-Self behold
 Theirs, and None Other's is Eternal Peace.

The Colourless, who from His secret store
 Exhaustless, countless colours draws, to paint,
 Efface, repaint, the worlds upon the face
 Of Empty Space with Mystic Potency—
 May He endow us with the lucid mind !)

Turfa Bé-rangī ke dārad
 rang-hā-é sad hazār !
 Turfa Bé-shaklī ke dārad
 shakl-hā-é bé-shumār !

Ba nāmē Ān ke Ū nāmē na dārad,
 Ba bar nāmē ke khwānī sar bar ārad,
 Ba nāmē Ān ke Wāhid dar Kasr ast,
 Ke andar Wahdat-Ash Kasrat asr ast ! (S.)

(What marvel ! that a Being Colourless
 Displays a hundred thousand hues, tints, shades !
 What wonder ! that a Being Void of Form
 Enrobes in forms beyond all numbering !—
 May we behold Him in all hues and forms !

Thus, in the name of Him who hath no name,
 Yet lifts to every name an answering head,
 The name of Him who is the Changeless One
 Amidst the changing Many, and within
 Whose Oneness all this Many is confined,
 May we begin our loving work of Peace.)

Aum ! Tat Savitur-varéniyam bhargo Dévasya dhī-
 mahi, dhīyo yo nah prachodayāt. (V) Agné !, naya
 su-pathā rāyé asmān, vishvāni, Déva !, vayunāni
 vidvān Yuyodhi-asmaḥ-juhnrānam énah. Bhūyish-
 thām Té nama-ukṣim vidhēma. (*Isha Upanishat*)

(Father of all !, may Thy supernal Light
 Inspire, illuminate, and guide our minds !
 We open them to let Thy Glory in
 Supreme Director ! Lord of Warmth and Light,
 Of Life and Consciousness, that knowest all !
 Guide us by the *Right Path* to happiness,
 And give us strength and will to war against
 The sins that rage in us and lead astray !
 We bow in adoration unto Thee !)

Bismillāh-ir-Rahmān-ir-Rahīm. Al-hamdu lillāh
 Rabb-il-ālmīn ! Ar-Rahmān-ir-Rahīm ! Mālik-
 yaum-iddīn ! Iyyāka na'budū, wa iyyāka nasta'īn.
 Ihdi-nas-sirātul-mustaqīm. Sirāt-allazzīna ana'mta
 a'lāihim, ghair-il-maghzub-i-a'lāihim wa lā-azzālīn.
 Āmīn (Q.)

(Lord of Compassion ! All praise unto Thee !
 Creator and Protector of the worlds !
 Lord God ! Beneficent and Merciful !
 Master Supreme of the great Judgment Day !
 Thee do we serve and Thee beseech for help ;
 Show us the Path on which Thy blessings rest ;
 The *Straight Path* ; not of those who go astray,
 On whom descend Thy wrath and punishment.)

Apāua daiégo jyāitīm, ā kshathrēm vangbēush
 manangho, ashāt ā érējush patho, yaéshū Mazadāo
 Ahuro shaéti. (*Gāthā*)

(Grant us long life, Great Lord !, and fortitude,
 And the right mind, and show us the *Straight Path*,
 O'er which Thou broodest, and which leads to Thee !)

Hear, O Lord !, my cry, give ear unto my prayer,
 that goeth not out of feigned lips Hold up my
 goings in Thy *Paths*, that my footsteps slip not.
 Show me Thy *Ways*, O Lord !, teach me Thy

E. U. A R] "SAVE US FROM TEMPTATION" 5

Paths, and lead me in Thy Truth. Thou art the God of my salvation Open Thou mine eyes that I may behold wondrous things out of Thy Law. Quicken Thou me according to Thy word. Remove from me the way of lying. (B., O.T)

Our Father which art in heaven !, hallowed be Thy name Thy Kingdom come Thy will be done in earth as it is in heaven Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And *lead us* not into temptation, but deliver us *from evil*, for Thine is the kingdom, and the power, and the glory, for ever. Amen. (B., N.T)

O far great Heaven ! We call Thee,
Our Father and our Mother ! (C, THR., 19)

(Ocean of Mercy ! Ever, in our hearts,
Dwell Thou, and so illuminate our minds
That we may love, serve, worship Thee, Our God !,
Ever Thy Presence may we feel near us !
Thou art our Father, Mother, Teacher, all !)
(Si., *Grantha*, THR., 31).

DEAR FRIENDS, SISTERS, BROTHERS !

In accord with the time-old traditions of the East, let us begin our work of love thus, in the words of the venerable Scriptures of the several

religions ; of *Védas* and *Upamishats*, the most ancient available records of passionately yearning and deeply searching human thought, of *Qurân*, and of *Sûfis*, the most poetical and beautiful exponents of that thought ; and *Zend-Āvestā*, *Bible*, the *Guru Grantha Sâhab* ; begin with ardent invocation of, and fervent prayer to, the One Supreme Spirit of Life. That Supreme Spirit, out of its Unity, creates the infinite Many-ness of Nature ; and, at the same time, It imposes Its all-pervading, all-embracing, Unity upon that countless Multitude. By that Unity, It binds atoms and cells into tissues, organs, bodies, bodies into species, genera, kingdoms, ties these to planets ; planets to suns, in solar systems, these to larger systems ; chains these into vast star-galaxies ; and makes of all the infinite World-process, a Uni-verse. It enters into these dead dolls of bone and blood and flesh that we otherwise are, and endows us with the mind that can encompass all these countless systems. That Spirit, indeed, dwelling hidden in the hearts of all, makes it possible for these dolls to understand, and sympathize with, and help each other, in the difficulties of life. It is the One sole source of whatever Unity there is in all human thought. The realization of It alone, as eternally present, in one-Self and in all-selves, brings deathless happiness and peace, as nothing else can do. May that Universal

Life and Light vivify and illuminate our hearts and minds! May It show to us the Right Path, and give to us the firm and Righteous Will to walk on it unwavering! Only after opening our hearts to it, may we commence all work with hope of full success!

Next, let us reverently salute the Rshis, Prophets, Buddhas, Messiahs, Nabîs, Rasûls, Messengers, Avatâras, Tirthan-karas, Arhats, Gurus, the Spiritual Hierarchs of all times. They have given Scriptures, age after age, to race after race, in order to keep alive the light of the consciousness of that Unity in the heart of Humanity. They brood over the Human Race and guide its progress, as benevolent parent-teachers watch over children in an educational home, leading the minds and bodies of their pupils onwards, from class to upper class, along the path of ever upward evolution.

Let us also offer tribute of deep gratitude to all Societies, Associations, Leagues, Parliaments of Religions, World-Fellowships of Faiths, which have been endeavouring to hold up before the world, the need and the possibility of reviving the sincere worship of that Spirit of Unity, (1) by educating more and more clearly, through sympathetic, deep, large-hearted and open-minded, comparative study of the Sacred Books of all religions, the Essential Unity running through all these religions, past and present,

(2) by directing attention to the need for the study of the inner nature, as much as the outer, of the human being as such, and (3) by reuniting the peoples of all countries, without distinction of creed, caste, colour, race, or sex, in a Universal Brotherhood, which alone can give sincerity and real life and fulfilment to the work of the League of Nations. Such Universal Brotherhood alone can do so, by supplying the Spiritual half of that Whole, of which the League of Nations represents only the Material (hence almost useless) half, by creating a League of Religions, and linking it with the League of Nations.

CHAPTER I

RELIGIOUS SCIENCE AND SCIENTIFIC RELIGION.

It is common knowledge that Asiatic thought is

Asiatic eminently coloured by religion, as
Thought and modern European thought is by
European science All the great living religions
Thought

are of Asiatic origin, also almost all the historical great dead religions The personal, domestic, and social life of the Hindū is largely governed by the rules of what he regards as his religion So is that of the Musalmān. So of the Jew So of the Confucian So was, and to a considerable extent still is, that of the Christian belonging to the Roman Catholic form of Christianity Such also is the case with the followers of the other forms and reforms of the Vedic religion, known as the Zoroastrian, the Buddhist, the Jaina, the Sikh, though perhaps the element of ritual is less prominent, and that of ethics more, in the later of these, in accordance with the very principle of reform¹ Laotsism

¹ "A religion which holds possession of our lives, which directs us at each step which we take, becomes part of our own souls. Unless, in some shape or other,

is mostly a profound philosophy, the same in essence as Vedānta-Yoga and Tasawwuf, its practical side is Confucianism. Shintoism, nobly regarding man as

it prescribes a rule of conduct, it inevitably loses its hold. The Catholic System *scarcely leaves an hour* without its stated duties, such and such forms to be gone through, such and such prayers to be repeated. Night and day, morning and evening, at meals and in the intervals between meals, the Catholic is reminded of his creed by a set form. Calvinism superseded these formal observances by yet more noble practical observances. It was ever present with its behests in fixing the scale of permitted expenditure, in regulating the dress, the enjoyments, the hours of sleep and labor, sternly cutting short all idle pleasure and luxury, sternly insisting on the right performance of all practical work, the trade, the handicraft, or whatever it might be, as something for every thread and fibre of which a man would one day be called to account. *Religion is the wholesome ordering of human life, the guide to furnish us with our daily duties in the round of common occupation, the lamp to light us along our road and to show us where to place our steps.* "Froude, *Short Studies in Great Subjects*, III, pp 154, 198.

All religions endeavour, suitably to the conditions amidst which they take their birth and grow, to fulfil this ideal duty, but unfortunately, bye and bye, the custodians of each and every religion begin to do the 'ordering' too much, become over-conservative, rigid, narrow, domineering, greedy, immoral, despotic, lose elastic touch with changing times, forget the essentials, insist over-much on non-essentials, and thus corrupt the religion by their own excesses. Then 'politics' and 'science' begin to do the 'ordering', and go to perhaps even worse excesses and extremes.

naturally virtuous, teaches ritual mostly.¹ In all these, the feeling is prominent, that the human being is under the ever-present influence of Something, is always in relation with Something, which is other than what is perceptible to the outer senses; that the life of the physical body is subordinate to the life of a Mysterious Something, Soul, Spirit, which has a life beyond this life. Indeed, the tendency to what has been called other-worldliness has, in some communities, grown over-pronounced, even to the extent of becoming a disease.²

¹ "There is a teaching which, if not confined to Shinto, is at least most emphasised in it, and that is the innate goodness of man. Shintoists consistently uphold the theanthropic doctrine of *Kan-nagara*, of man being essentially divine." Inazo Nitobe, *Japan*, (pub 1931, The Modern World Series), p 321

² Incidentally, it may be noted that this excessive other-world-li-ness, (in the sense of neglect of this world), with which India is debited, (and not wholly wrongly either, by foreign as well as indigenous writers), has been prominent, mostly only during those periods in which political and economic oppression and exploitation have been rampant. Subjected to cruel misery and heart-break in this world, people sought hope of relief from the next, as they have done in every country of east and west, China, Eur-Asia, Europe, in convents and monasteries. Otherwise, India has always been sufficiently 'this world-ly' to have won the reputation of the land *par excellence* of silver and gold and jewels, wealth and plenty and luxury of all kinds, flowing with milk and honey, filled with corn and cotton and cattle, fruits and silk and wool, tanks and temples and palaces of stone

Contrary to this, in the West, advanced thought was, until very recently, cutting itself off, more and more, from all concern with the possibility of things beyond the reach of our physical senses; excepting, of course, some very meta-physical 'abstract concepts', which, somehow, indispensably constitute the very roots of the various most positive sciences, and are a perpetual reminder, to the thoughtful, of inseparable connection between physical and meta-physical, concepts like arithmetical 'one, two, three, etc., and zero', geometrical 'point, line, surface'; dynamical 'force, energy, attraction, repulsion'; physical 'atom, electron', chemical 'affinity', biological 'life', psychological 'ego, I, we, will,

and of marble inlaid with gems—the country whose enterprising merchants supplied, by sea as well as land, the requirements of Persia, Palestine, Egypt, and Rome, in the west, and exchanged things of art with China, Siam, Burma and Japan, in the east. Indeed, it was this wealth and luxury, and this reputation, which led to her degradation, brought invasions, oppression, exploitation, and, worse than all else, despiritualisation and demoralisation. In happier times, India's other worldliness only illumined and softened, as with moonlight, her this-worldliness, transfigured it, filled it with reverence for God's Nature in all its manifestations, and made her People see, not the things of the Spirit with the eyes of the flesh, but the things of the flesh with the eyes of the Spirit. To recover those days of peaceful and prosperous happiness, she must first recover her soul by realising anew the Essence of Religion and the Essential Unity of all Religions.

memory, expectation, space, time'; and so on. That western thought, going to the other extreme, from excess of other-worldliness to excess of this-worldliness, brought about the greater disease of mind which resulted in the most murderous of historical wars, viz, World-War I (1914-1918) and II (1939-1945), and continues to threaten a still worse

To find out, then, whether there is or is not any substantial unity in Asiatic thought, we have mostly to concern ourselves with religious thought; as, if we had to investigate whether there is or is not unity in European thought, we would chiefly compare the views of those who have devoted their lives to the various branches of science, mathematical, physico-chemical, astronomical, biological, sociological

To the cursory view, of the person of one kind of temperament, it might seem that the unity of Western scientific thought is patent¹; that the whole of what is known as science is a consistent body of theory and practice, that the unity of Eastern religious thought is an equally obvious myth, and that religions are born only to try to annihilate one another, and to induce their respective followers to plague and murder each other.

¹ See, for example, works like *Outline of Science*, and *Modern Book of Knowledge*, quite a number of which have been published within the last two or three decades.

On the other hand, to the hasty sight of another, it would appear that, e.g., in such a vitally important science as that of medicine, doctors disagree very much, that the more expert and scientific they are, the more intensely they differ, and that radically conflicting systems of treatment kill and cure, with much the same average of results, on the whole. In the system which regards itself as most scientific and up-to-date, theories as to the nature and cause of disease, methods of treatment, and drugs in favour and fashion, change from year to year. In almost all other sciences, pure and applied, old views and appliances are being daily scrapped in favour of new; the greater and more rapid the scrapping, the louder the vaunt of progressiveness, even in a rock-bottom science like mathematics, self-evident axioms are now in peril of their lives from the attacks of new theories; and in sociological sciences especially, the war of ideas, of words, of 'isms', is maddeningly internecine.

Indeed, Science has its ritual, its etiquette, its sacrosanct formalities, its mysterious technicalities, its sanctums, its oracular pomposity and superior standoffishness, its popish infallibility, its expertcraft, its jingoism and fanaticism, as much as Religion; its controversial animus as bitter as the *odium theologicum*, and, becoming religionless and Godless, it has, as debased servant of imperialism,

statecraft, ruthless diplomacy, caused far more slaughter than Religion, becoming scienceless and reasonless, and degenerating into priestcraft, has done.¹ But all such things are the fruit, neither of true science, nor of true religion, but of the evil in human nature. That evil falsifies and *misuses* them both, for its own selfish purposes.

Here as elsewhere, the wish is father to the thought. Those, who, for temperamental reasons, wish to see Unity, will see Unity. Those, who wish to see Discord, will see Discord only.

Those, who wish impartially to examine both sides of the question, will see both justly. They will discern the Truth, which always stands in the Mean between opposite Extremes; viz., the Truth of essential Unity in superficial Diversity, in religious as well as in scientific thought. Such Unity is established by the mediation of Philosophy; and the use of Philosophy, as such mediator, has begun to be recognized, more and more, latterly, by the more thoughtful and widely cultured scientists themselves, as well as by the more thoughtful religionists

¹ G B Shaw's *Prefaces* (Collected Works, 3 vols, 1938) are full of powerful attacks against the tyranny of modern science, as being much more pervasive and irresistible than the tyranny of religion ever was. See, e.g., *Prefaces to The Doctor's Dilemma* and *The Simpleton of the Unexpected Isles*

also. No two faces, no two bodies, no two voices, manners, gaits, tree-leaves, grass-blades, are exactly similar. Even so, no two minds coincide completely. The Principle of Multiplicity in Nature sees to that. But, all the same, there is a broad general similarity too, between all human faces, figures, voices, feelings, thinkings, actings, leaves, and grasses. This alone makes it possible for human beings to understand one another, and to live together as a civilised society. The Principle of Unity, which governs Nature, is the source of such civilised association and sympathy. To recognise that Unity in the Essentials of all Religions, is to promote the cause of Civilisation.

Those who thus discern the Truth, will always make it their duty, as lovers of the
 The One Way
 to Peace on
 Earth
 mankind of East and West alike, to do their best to maximise and glorify the Spirit of Unity, and sub-ordinate (not abolish, which is impossible) the principle of Multiplicity to it. Such Spirit of Unity, in Europe, is witnessed by common science and culture, and, in Asia, by the fact that our brothers and sisters come from Tibet, Siam, Burma, and distant China and far-off Japan, to worship the holy memory of Buddha Gautama at the Deer-Park in Banaras, (which ancient-most of living towns is the most holy place of Pilgrimage for all Hindūs), and at

the Temple in Buddha-Gayā, while pilgrims from all countries of Asia, and from many parts of Africa, gather at Macca annually, in obedience to the command of the Prophet Muhammad¹ Truth-seeking lovers of humanity will always work with all their might, to minimise the spirit of disunion and discord This spirit of discord, in Europe, has caused the two World Wars, and continues to intensify political, national, and racial jealousies and hatreds there, in worse and worse form, even after the awful bloodshed and agony of those Wars. In Asia, especially in India, it is evidenced by the too well-known caste and creed dissensions, which have kept it under all sorts of subjection, domination, and exploitation; whence arises, surely, great material as well as spiritual harm to the exploited, now, and to the exploiter, in the end' Best means of

¹ Jerusalem, Rome, Lourdes, Kiev, Canterbury, and other towns are similar Centres of Pilgrimage for European Christians also, still.

'In India, fierce 'political' dissensions have also grown up between large 'parties', and riots and strikes, engineered by 'leaders' of many sorts, have multiplied, within last four decades The armed war of Japan and China (1931-1945), though their religion is, largely, the same, is matter of current history. Civil War also went on between the Communists and the established Government, in China, for several years, until latter was overthrown and former came into power with Mao-tse as chairman of the Chinese Republic, formally established on 1st Oct 1949

promoting this so desirable peace, harmony, and unity between all countries, and between all sections of their populations, is to prove, and bring home to all, Unity between Science and Religion, and between religion and religion; and, secondly, to place, before the world, a Religio-Scientific Scheme of Social Organisation and Planned Individual Life, which will secure, for different temperaments, and different ages in each lifetime, appropriate occupations, and means of livelihood, and necessities of life at least, for all. Thus only can indispensable Spiritual Bread, as well as Material Bread, be provided to all.

Some persons, disgusted with religious conflict, speak hastily of abolishing religion to allay that conflict. As well kill the body to cure disease. To uproot religion successfully, they must first exterminate Pain and Death. So long as human beings experience and fear these, they will not cease to crave the consolations of religion. Also, so long as men and women are left, are encouraged, are even positively taught, to believe that religions *differ*, even in *essentials*, so long will they, as followers of such *different* religions, also necessarily continue to *differ*, to fight, to shed each other's blood. If, *per contra*, they are led to see that *all religions are one in essentials*, they will also surely become one in heart, and realise their common humanity in a loving Brotherhood.

The establishing of such union, between religion and religion, and between science and religion, in place of the conflict which has been raging between them so far, will make the beginning of a new and beneficent era, an era guided and governed by Scientific Religion and Religious Science.

Some signs are hopeful. Slowly, with many setbacks, artificial barriers are breaking down between science and science, between science and religion, between religion and religion. It is beginning to be recognized and said more and more, that sciences are not many, but that Science is one. It is to be hoped that before very long, with the help of that same completely unified science, it will soon come to be recognized that religions, too, are not many, but that Religion is one, and, finally, that Science and Religion are but different aspects of, or even only different names for, the same great body of Truth and its application which may be called the Science or Code of Life. If, formerly, every act was done in the name and under the guidance of religion, and, latterly, has tended to be done in the name of science, there is reason to hope that, in future, it may be done in the name of Spiritual or Religious Science.

History shows that new religions and their characteristic civilizations have taken birth, grown, and

decayed, side by side. We may well regard the two as cause and effect. But what is regarded as the birth of a new religion, is really only a re-proclamation, and re-vivification even more, by the extraordinary personality, the intense favour, 'divine fire', *en-thusi-(Theos)-asm*, 'God-filled-ness', *tapas*, *janbah*, self-sacrifice, high heart-compelling example, of the re-proclaimer. It is a fresh declaration, in new words, and a fresh en-live-ning thereby, of the *Essential Eternal Universal Religion*, and it is made necessary by the fact that the earlier proclamation had become covered up, beyond recognition, with non-essential, lifeless, misleading, harmful formalisms.

The fresh proclamation, needed for the present time, seems likely to take the form of Scientific Religion in a pre-eminent degree. And it apparently has to be made on somewhat 'socialist and democratic', rather than 'individualist,' lines; such lines as the Oversoul of the Human Race is taking in other departments of its vast life, that is to say, it has to be made, and, indeed, is being slowly, gradually, almost imperceptibly, made, by the large body of scientific and religious thinkers in co-operation as a whole, rather than by a single individual; though leaders are needed even by the most democratic movements¹

¹ Associations form, now and then, with such religious-scientific objects as those indicated on pp. 5-6 *supra*.

Thus, some scientists have been working at 'psychical research' since 1882, when the Society for

Unfortunately, owing to inherent human weaknesses, they repeatedly stray away from principles to personalities, from humanitarianism to sectarianism, and to all the dangers and mischiefs of 'priestcraft' which that implies. They do not keep the main objects steadily in view, as beacon-light to guide all their efforts, do not work single mindedly and whole heartedly for the unification of the world's thought and practice in a Universal Scientific Religion, and a sincere *League of all Religions as well as of all Nations*. Varying the proverb, "Man proposes and God disposes", we may say, 'God proposes, and Satan opposes, and, but too often, successfully disposes'

But there is no cause for excessive regret, much less despair. Instead, there is cause for greater effort in behalf of the Impersonal, and therefore All-personal, Truth. For the Principle of Good always re-composes and re-disposes. Schisms, due to 'personalities', due to over-emphasis, with much animus, on the personal element, on *meum* and *tuum*, and consequent violent disputes between followers, as well as violent opposition by persons outside the special fold, have been the experience, in their own life-times, of Kṛṣṇa, Moses, Zoroaster, Confucius, Buddha, Christ, Muḥammad, Nānak—all, as also of 'leaders' in all other fields of human life. This is but another proof to the peaceful and discerning eye, of 'the Unity of all Religions', instead of the opposite, in respect of such unhappy experience too! We also see plainly, that such schisms do not at once destroy all the good work of the main religion. When, bye and bye, they do succeed in undermining it wholly, then the Principle of Good brings about a re-proclamation and re-viv-al of the Fundamental Truth in new ways. Believers in and servants of Unity must therefore always keep their hearts high

Psychical Research was founded.¹ Sir Oliver Lodge, venerable veteran of world-wide fame in the realm of science, has said.²

"The time will assuredly come when these avenues into unknown regions will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen. The universe is a more *spiritual* entity than we thought. The real fact is that we are in the midst of a *spiritual* world which dominates the material. It constitutes the great and ever-present reality whose powers we are only beginning to realize. They might indeed be terrifying had we not been assured for our consolation that their tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love."

Some other older, as also more recent, declarations of faith by eminent front-rank scientists of the time may be cited.

Sir James Jeans, mathematician and astronomer, Cambridge and Princeton, secretary for many years to the Royal Society of Great Britain, says: "The Universe begins to look more like a great *Thought*

¹ *Enc. Brit.*, 14th edn., art 'Psychical Research', gives a fair and comprehensive account, up to 1928. G. N. M. Tyrrel's *Science and Psychical Phenomena* was published in 1938.

² At Bristol, on 7 Sep., 1930. He passed away in 1940, at the age of 89.

than a great *Machins* " And again, "The apparent objectivity of things is due to their subsisting in the Mind . . . We reach . . . the concept of the universe as a world of pure Thought. . . . Mind no longer appears as an accidental intruder in the realm of Matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of Matter Not, of course, our individual minds, but the Mind in which the atoms, out of which our individual minds have grown, exist as Thought." The same scientist, in *The New Background of Science* (1933), dealing with "the new knowledge", and surveying "the whole ground, from relativity, continuum, least interval, curved space, to quanta, wave-mechanics, waves of probability, indeterminacy and events—all concepts which we can neither picture, imagine, nor describe", says: "The law and order which we find in the universe are most easily described and . . . explained in the language of *idealism* . . . At the farthest point Science has so far reached, *much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental.* The final direction of change will probably be away from the materialism and strict determinism which characterised . . . nineteenth century physics " ¹ Again, in

¹ See Sullivan's *Limitations of Science* (pub 1938; Penguins), especially ch vi

the last paragraphs of his book, *The Mysterious Universe*, (1937), he says - "The new knowledge compels us to revise our first hasty impressions . . . The old dualism of Mind and Matter . . . seems likely to disappear . . . through substantial Matter resolving itself into a creation and manifestation of Mind."

Prof. Eve, at p 65 of *The Great Design*, a symposium edited by F. Mason (1936), says - "Most men today are engrossed in some one particular profession or occupation. . . . It is doubtful if any group of men, except perhaps a few philosophers, is engaged in fitting together the jigsaw or patchwork puzzle of the multitudinous discoveries and theories of all our diverse branches of knowledge, thought is thus divided into water-tight compartments, between which the communications are blocked."¹

Another scientist of note, Prof. Sir A. S. Eddington, has very recently confessed: "Something Unknown is doing we don't know what—that is what our

¹ The philosophical, religious, and at the same time scientific *principles*, by means of which all possible, even contradictory seeming, views and things were reconciled by ancient Indian Seers, and 'scientific determinist causation' as well as 'free will' explained and combined in 'auto-matism'—these principles, of ancient Indian thought, are attempted to be set forth in the present writer's *The Science of the Self* (1938) and *The Science of Peace* (3rd edn 1948).

theory amounts to " Elsewhere he says, "Modern physics has eliminated the notion of substance . . . Mind is the first and most direct thing in our experience . . . I regard Consciousness as fundamental I regard Matter as derivative from Consciousness " And again, "The stuff of the world is mind-stuff . . . Consciousness is not sharply defined, but fades into sub-consciousness, and hence that we must postulate something indefinite, but yet continuous with our mental nature This I take to be the world-stuff;" *The Nature of the Physical World*, pp 276-280

The venerable Herbert Spencer said, in the closing of 1901 of the first revised edition of his *First Principles* (pub 1900, when he was eighty years of age), that his 'Unknowable' in no way conflicts with, but rather supports, religion. The Teacher-founders of the great religions have all taught, and many philosophers, ancient and modern, Western and Eastern, have perceived that this Unknown and Unknowable, is our very Self, the all-pervading, Universal, Supreme Principle of Consciousness or Life

The equally venerable Alfred Russell Wallace, co-discoverer with H. Spencer and Charles Darwin, of the Law of Evolution, has, in his book, *Social Environment and Moral Progress*, written when he was nearly ninety years of age, expressly declared

26 "WORLD IS NOT A THING OF CHANCE" [CH. I

his faith in Spirit as governing Matter, and in the fact that the greatest discoveries have been due to special influxes of Spirit, (*āvesha-s* or *avatāras*).

In *The Great Design* (1934), edited by F. Mason, an Introduction and a concluding chapter by Sir J. A. Thomson, great biologist, fourteen renowned scientists have written short articles summing up their life's researches. All agree that the world is not a soulless mechanism, and is not the work of blind chance; that there is a Mind behind the veil of Matter, give it what name we will. The scientists are R. G. Allen, Director of Lick Observatory, astronomer, J. A. Crowther, professor of physics, University of Cambridge, A. S. Eve, professor of physics, McGill University; Baillie Willis, professor of geology, Johns Hopkins University and University of Chicago; C. Lloyd Morgan, professor of psychology, University of Bristol, E. W. McBride, professor of geology, Imperial College of Science, London, C. S. Gayer, Director, Brooklyn Botanical Gardens, H. E. Armstrong, *emeritus* professor of chemistry, City College, London, M. M. Metcalf, *emeritus* professor of zoology, Oberlin College, and research associate, Johns Hopkins University, Sir Oliver Lodge (born 1851) *emeritus* professor of physics, Oxford and Cambridge; Sir Francis Younghusband, retired army-General, traveller, humanist, D. S. Fraser-Harris, *emeritus*

professor of physiology, Dalhousie University, Nova Scotia: Hans Driesch, Professor of Philosophy, Leipzig; and Sir J. A. Thomson, *emeritus* Professor of Natural History, Aberdeen.

Following extracts, of other famous living scientists' opinions, are taken from J. T. Sunderland's article. "Is Modern Science Outgrowing God?" in *The Modern Review* (of Calcutta), for July, 1936.

Albert Einstein, Mathematician, world-famous originator of the Theory of Relativity: "I believe in God . . . who reveals Himself in the orderly harmony of the universe. I believe that Intelligence is manifested throughout all Nature. The basis of scientific work is the conviction that the world is an ordered and comprehensible entity and *not* a thing of Chance." Again (in U S A, in 1930) he said: "The religious geniuses of all times have been distinguished by this cosmic religious sense . . . It seems to me that the most important function of Art and Science is to arouse and keep alive this feeling in those who are receptive," quoted by Dean Inge, in an art. on 'The Philosophy of Mysticism', in *Philosophy* for October, 1938

J. B. S. Haldane, physicist, Oxford and Birmingham Universities. "The Material world, which has been taken for a world of blind Mechanism, is in reality a Spiritual world seen very partially and imperfectly. The *one real* world is the Spiritual world. . . The

truth is that, not Matter, not Force, not any physical thing, but Mind, personality, is the central fact of the Universe "

Sir Arthur S Eddington, astronomer, Cambridge: "The old atheism is gone . . . Religion belongs to the realm of Spirit and Mind, and cannot be shaken "

Kirtley F Mather, geologist, Harvard "The nearest approach we have thus far made to the Ultimate, in our analysis of Matter and of Energy, indicates that the Universal Reality is Mind "

Arthur H Compton, physicist, Chicago University "An examination of the evidence seems to support the view that there is *no* very close correspondence between brain-activity and consciousness. It seems that our thinking is partially divorced from our brain, a conclusion which suggests, though it does not prove, the possibility of consciousness after death" (As said in *The Mahatma Letters*, p. 267: "The flame is distinct from the log of wood which serves it temporarily as fuel" Yet solar heat is already present in the log also)

Robert A. Millikan, physicist Institute of Technology, Pasadena "God is the *Unifying Principle* of the universe No more sublime conception has been presented to the mind of man, than that which is presented by Evolution, when it re-presents Him as revealing Himself, through countless ages, in the age-long inbreathing of life into constituent Matter,

culminating in man with his Spiritual nature and all his God-like powers "

The sentences with which Sir J. A. Thomson closes the book above referred to, viz. *The Great Design*, may be quoted here: "Throughout the World of Animal Life there are expressions of something akin to the Mind in ourselves. There is, from the Amœba upwards, a stream of inner, of subjective, life; it may be only a slender rill, but sometimes it is a strong current. It includes feeling, imagining, purposing, as well as occasionally thinking. It includes the Unconscious. Whether in the plant it dreams, or is soundly asleep, or has never awakened, who can tell us? . . . The omnipresence of mind in animals gives us a fellow-feeling with them. With Emerson we see 'the worm, stirring to be a man, mount through all the spires of form'. We see the growing emancipation of mind, and this gives Evolution its purpose. . . In a continuous process, there can be nothing in the end which was not also present in kind in the beginning, we are led from our own mind, and the story of its enfranchisement, back and back to the Supreme Mind 'without Whom there was nothing made that was made'. Facing, every day, things in the World of Life, around which our scientific fingers will not meet, what can we do but repeat what is carved on the lintel of the Biology Buildings of one of the youngest

30 PSYCHICAL RESEARCH IN UNIVERSITIES [CH. I

and strongest of American Universities. 'Open Thou mine eyes that I may behold wondrous things out of Thy Law'." The greatest scientists are the most reverent towards the Ultimate Mystery, the Self in All.

Leader (Allahabad) reported in April, 1937 "The Court of the London University, after much discussion, has recently accepted a very valuable library, of Psychical and Magical books, collected by Mr. Harry Price, from all over the world, which is almost unique, and is one of the most comprehensive of its kind. In giving it to the University, Mr. Price, long keenly interested in the subject, said he hoped to stimulate a desire on the part of University authorities for a fully equipped department of Psychical Research to be installed in the new London University Buildings. . . It is a fact that a number of individual scientists, in many parts of the western world, have been for years past making serious investigations of *psychic phenomena*, and that the Universities of Bonn, Leyden, Leipzig—to name only a few on the Continent—are taking a serious interest in the subject. It is stated that in Leyden, a recognised department dealing with psychical research is already established. If the phenomena are proved to be facts—and only the ignorant will deny their occurrence—then as facts they must be studied. . . . The new series of evening

University Extension Lectures . . . comprise a course of ten lectures on 'The Literature of the Occult'. They start with the main principles involved in occult study, and roam over the subject from the Egyptian "Book of the Dead", and medieval Chinese occult lore, to Yoga and modern spiritualism "

Thus is modern Science, fathered in its infancy, and persecuted in its youth, by Religion, in Europe, now endeavouring to repay the kindness, after having retributed the injury, by renovating Religion in what, let us hope, will be a finer, scientific, non-superstitious form.

A short and effective way of settling the whole dispute over 'Spirit' (or 'Mind') and 'Matter', seems to be this You say, 'Matter-Chance' creates 'Spirit-Mind-Purpose'; not the latter, the former. Very good. Let it be that way But what does that mean? Does it not mean only this—that the attributes, properties, faculties, powers, which have been so long associated, by mankind, with (the words) Spirit—Mind—Intelligence—Life—Consciousness—Will—Purpose—Design (—all undeniable facts, remember—), *should now be* attached to (the words) Matter—Unconsciousness—Inanimacy—Deadness—Chance—Blind Force—Inertia, etc.; that instead of the (word) Subject ideating, imagining, cognising, desiring, conating, moving the (word)

32 BREAKING UP OF DIVIDING BARRIERS [CH. I

Object, (—all these functionings are *facts*, remember—) the (*word*) Object, chance-ates, determines, knows, wishes, acts on the (*word*) Subject? Very well. By all means have your wish. The old way of speaking has become hackneyed, let us change it, by the simple process of *reversing* or *ex-changing* the *meanings* of the words, the *facts* remaining unchanged and unchangeable. The powers and functions we now ascribe to (the word) Spirit, we shall, in future, ascribe to (the word) Matter! God did not create Matter, Matter created God! Very well. But the duality and opposition of the *two Things* will *not* be *abolished* that way. The transcendence, reconciliation, of that difference and polarity is the subject of Metaphysic¹

With the breaking of fences between science and religion, and by fuller scientific thought, will come demolition of hedges between religion and religion; then it will be possible for the artificial political boundaries, only which now separate country from country, to be obliterated, (for natural physical boundaries have been nullified by radio and aeroplane), and the barriers to be cast aside which divide nation from nation in head and in heart. Then may the new civilization dawn, dreamt of by the poet and the socialist, and idealised and also practicalized by

¹ See the present writer's *The Science of Peace* or *The Science of the Self*.

Mann, then may be realized the Parliament of Man and the Federation of the World, the Organization of the whole Human Race in one vast Joint Family and Brotherhood, of which the League of Nations (now converted into the U. N. O. or United Nations Organisation, in 1946) has been the first small step and very feeble, because not quite sincere, not endowed with a soul in the shape of a League of all Religions integrated with it.

Duty of Educationists Educational institutions ought to take a leading part in the ushering in of this new proclamation of Scientific Religion and of the consequent new era of human history.

Many, if not all, of even the statesmen and the generals who were busiest in promoting and conducting the World Wars have been saying that war is not a glorious business at all, but, besides being horrible, is also something very useless, senseless, mean, sordid, shabby, and shameful, altogether due to the most evil motives. A Field-Marshal of England, one of the prominent figures in the First World War, said in a public speech¹:

"War as a means of settling international disputes is now more universally condemned as a failure than ever before, and every day it becomes more evident

¹ Sir William Robertson, at Leeds, on 10th Dec., 1930.

34 REDUCE JEALOUSY & SELFISHNESS [CH I

that there are really no foreign nations, but that the interests of all are so closely interwoven that if one nation suffers all will suffer to some extent. Undoubtedly, the maintenance of great and costly armaments is not the first essential measure required to prevent war. By far the most important requirement is *less Jealousy* and *less Selfishness* in the conduct of international affairs. That spirit is, we may hope, now gradually appearing, and when it is adequately forthcoming, and not till then, disarmament will follow rapidly and easily enough, and the nations will be at last on the road to peace and goodwill "1

¹ Such hopes were shattered by the second World-War. Another soldier, Brig-General F P Crozier, C B, C M G., D S O, trying to inaugurate a movement called *The Imperial Peace Crusade*, in 1929, wrote "The World is slowly moving towards the desired goal of substitution of methods of Peace for methods of War. The future prosperity of the World depends on the formation of a World-opinion which will enable people to form a habit of always thinking in terms of Peace instead of in terms of War. Having studied the matter very closely, it is my desire to encourage and stimulate this mode of thought. Having spent most of my life in War, or preparing for war, I desire to devote the remainder of my life to the service of Peace." General Eisenhower, Supreme Commander of all Allied forces (except Russia's) and Marshal Montgomery, Commander-in-Chief of all British forces, were honored, after the fall of Germany, in May, 1945, by the Soviet, with an Order of Victory. Marshal Zhukov pinned the stars to their coats, on behalf of Stalin. In their reply

These are the words of a modern war-worn veteran *Jealousy* and *Selfishness* are the important words in his speech Krishna, who had probably more personal experience of war than even a modern Field-Marshal, said long ago that . " Lust, Hate, and Greed form the triple gateway into hell ." (*Gita*).

to Marshal Zhukov's address, they both said that they would have been much happier if the war had not occurred, and they had not been recipients of war-honors General Douglas MacArthur of the US Army and Supreme Commander of all Allied Operations in the Pacific, after the fall of Japan in August, 1945, addressing the Allied Council for Japan, in Tokyo, on 5-4-1946, said "The Nations' Organisation can survive to achieve its purpose and aims, only if its members *abolish war as a sovereign right* Such renunciation must be simultaneous and universal It must be all or none It must be effected by action, not words alone With development of modern science another war might blast mankind to perdition, but still we hesitate, and in spite of the yawning abyss at our feet, cannot unshackle ourselves from the past" This shows how 'war-hardened' soldiers are no longer 'hardened' but 'softened' They no longer gloat in war-medals and titles, but are thoroughly sick of it all, especially of the diplomats who persist in keeping the shackles on Miss Muriel Lester, philanthropist worker, of London, visiting India in January, 1939, spoke to press interviewers, in Calcutta, to the effect that "the present calamitous state of the world, when all the Powers are running a mad race in armament, preparing feverishly for a far worse World-War, is due to its ignoring the fact of God, that fact of God is the foundation which kept the world together When it was knocked away, the peoples floundered They recognised nothing, no power greater than themselves, there was

There can be no worse hell than war, and these three open the triple gateway into it. In accord with the realization of this fact, which is indeed obvious to eyes not blinded by those same evil motives, youth movements were started in many western countries. They were intended to bring up the new generation in a purer moral and spiritual atmosphere of internationalist and humanist feeling, in place of nationalism. This 'nationalism,' useful while simply defensive and self-helping, and while duly subordinated to 'humanism,' has degenerated into something very offensive, aggressive, other-harming. Indeed it is now nothing else than vulgar bullyism on a huge scale, inherently barbarous and unregenerate, and provocative of more and more murderous conflicts. It means lust-hate-greed on the nation-wide scale, instead of the small individual scale. Because

nothing left by which to regulate their lives. They had only themselves to please. They became bored with themselves, afraid of solitude and quietness. Many became obsessed with sex; and self-indulgence made them sick. They turned to any sort of dictatorship, the stricter the better, as a relief from self. There is also the evil of the present economic system." As some western writer has said. "If God did not exist, we should have to invent Him, for our own safety." God, or belief, sincere belief, in God, i.e., a Spiritual Power, is man's only saviour from mutual destruction. Fortunately Science and Philosophy are combining to show anew to man that *God does exist, within him even more than without.*

this fact has come home to them, it is being suggested, very rightly, very wisely, by influential persons in that same West, that the tone and the nature of the teaching given in schools and colleges should be changed, that war-glorification and national boasting, self-conceit, contempt and decial of other nations, and expression of triumph over them should all be eliminated from that teaching, that, instead, there should be diligently inculcated the more truly refined and civilized spirit of 'humanism,' which began to manifest itself in the higher thought and feeling of the best and wisest persons of all nations, as a reaction against the horror of the senseless butchery of the first World War. Moral disarmament must precede physical disarmament. War can be abolished or reduced only in direct ratio to the abolition or reduction of War-Mentality. This is possible only by systematic cultivation of Peace-Mentality and 'Organising for Peace.'¹ That can be done only through diligent Right Education, of youth as well

¹ As regards 'Organising for Peace,' see the present writer's pamphlet, *Psychological Principles of Social Re-Construction, The Science of Social Organisation, and Ancient vs Modern Scientific Socialism*, (Theosophical Pubg House, Adyar, Madras) For a fuller exposition of the inseparable connection between Religion and Social Organisation, see the present writer's *World War and Its Only Cure—World Order and World Religion*, which may be regarded as a supplement to this work

as the general public. Right Education is the foundation of all well-being, all good.

Educational institutions should not be subservient to political jingoism. Instead, they should aspire to direct politics into the path of righteousness. The scientist-priest, custodian of Spiritual Power, ought to guide, nay, command, and compel, the ruler-soldier, repository of Temporal Power, into the right use of all civil, military, political power. All such institutions, therefore, should regard it as a sacred duty to help forward, to the best of their ability, this most desirable change of tone and teaching. Here comes the use of *well-planned Religious Instruction* as the *most potent instrument* for the *Moral Regeneration* of mankind. Humanism, internationalism, inter-religionism, go together, are only aspects of each other.

Men, according to their temperaments, may, with their head, their intellect, either admire great military heroes and conquerors of history, or condemn them as predaceous marauders and butchers; probably none will offer the reverence of their heart to them. But there are few who will not offer reverent homage, with their heart, to those truest and greatest educators of mankind, by precept and by example, whom we know as Founders of the great Religions; who have ever reproclaimed the One Eternal Truth of the Unity of all; who have illustrated by their

lives, the *Beauty* and the *Goodness* of the concomitant Love and Sympathetic Self-sacrifice of human beings for one another.

Genuine Educators, who realize that it is their high spiritual duty to be Missionaries of the Supreme Spirit on this earth, who spend themselves in constant endeavour to uplift their fellowmen to the plane of Righteousness, and help to usher in anew, and maintain, the era of Peace on earth and Goodwill among men; such cannot do better than give to the teaching of the Essentials of Universal Religion, by example as well as by precept, a foremost place in their courses of instruction to the younger generation, and inculcate, in their hearts, the habit of seeking and practising 'In Essentials, in Principles, in great things—Unity; in non-essentials, details, small and superficial things—Liberty, in all things—charity'.¹

¹ Viscount H. Samuel, President of the British Institute of Philosophy, in his lectures, in the Senate House, Calcutta, on 9-1-1938, and in the University Buildings, Allahabad, on 15-1-1938, said, "Bernard Shaw has declared that Civilisation needs Religion, as a matter of life and death. We all recognise that the mind of man, in our times, is confused. The present generation is beset by anxieties and perils. Our escape, our rescue, from these, depends upon our finding a new *Synthesis* between *Philosophy* and *Science* and *Religion*. Philosophy, coming out of its phase of classicism, Science coming out of its phase of materialism, Religion freeing itself from its servitude to dogmas that are outworn, may

40 SYNTHESIS OF ALL BY GOD-SCIENCE [CH. I

The dining-hall of the great Feeder supplies edibles suited to all tastes, sweets for those who love sweets, salts for those who like salts, acids for those who want acids. Let all satisfy their tastes, each his own. Why quarrel with another for not

join in constructing a spiritual and intellectual framework for the future. Hegel said that ideas had hands and feet. There should be some Philosophy which would *guide the nations*. Conflict of religions could be solved by appeal to Philosophy.... The philosopher could go to the different creeds, one by one, and ask them to *Emphasise the Common points* and not the differences. Philosophy would help to bring the religions together. The World Fellowship of Faiths is working in this direction. Its first Conference was held (in Chicago, in 1933, its second) in London, in 1936, then in Oxford in 1937. . . We must *Emphasise the Points of Agreement between the Religions*, rather than the points of difference. . . What the world needs today, above all, is a Synthesis of Philosophy, Science, and Religion."

Véd-Ānta, 'Final Knowledge', Brahma-vidyā, 'God-Science', Ātma-vidyā, 'Self-knowledge', the traditional Ancient Wisdom of India and of all countries, is just such a Synthesis. For a very brief but comprehensive presentation of it in modern terms, the reader may, if he is interested, see the present writer's *Science of the Self*. The present work may also be regarded as such a Synthesis, though indirectly. Its main and direct purpose is to "*Emphasise the Points of Agreement between the Religions*." Some persons say that 'Morals' should be taught but not Religion; they are blind to the fact that Morals have no stable foundation without belief in a Power which inevitably, soon or late, rewards merit and virtue and punishes vice and sin and crime, in some future life if not in this.

having the same taste as mine, when his taste does not interfere with my enjoyment of mine? But we all have to drink water and breathe air in order to dissolve and assimilate our respective special foods. Even so are the *Common Essentials* necessary for even the due enjoyment of the *Separate Non-Essentials*

In the minds of some individuals, among some communities, or even perhaps in a large portion of a whole nation, there may be revolt against religion for special reasons. The Soviet Government of Russia is said to have set itself to abolish religion from the face of that country. But this policy was changed some years ago. It was found that great masses of the people were clinging to their ikons and their churches, and refused to part with them despite grievous persecution. The Soviet Government has decided to 'let alone' and 'let be' ¹

¹ M. Maisky, Soviet Ambassador, speaking in London, in September, 1941, said "The Soviet Union considers that religion is a private matter for each citizen. Despite what is thought by many, religion in my country is not persecuted, every citizen having the right to believe or not, according to his conscience. Article 124 of the Stalin Constitution (of 1936 ?) reads 'In order to ensure the citizen's freedom of conscience, the Church in Soviet Russia is separated from the State, and the School from the Church. Freedom of religious working (? worship) and freedom of anti-religious propaganda is recognised

All this only means that revolt against religion, as commonly understood and practised, may be local and temporary, due to special causes, as *reaction against priestcraft and abuse*, but that permanent eschewal of Religion is impossible for the vast bulk of humanity.

The poet complained that "the world is too much with us night and day." Thoughtful Asiatics have good reason to complain that so-called religion has been interfering with our lives, private and public, far too much. But we also see that law, and science often misapplied by law, are now trespassing excessively upon our daily life and into our very homes, from birth to death, and that almost greater horrors are being perpetrated in names of science, art, and law, than ever were in that of religion.

Especially is so-called 'law' much too much with us, in private as well as public life. There are far too many laws already, and more are being manufactured every day by legislators who feel they must justify their existence thus. Every human being in

for all citizens.' In 1940, in Soviet Russia, there were 30,000 (? 300 or 30) independent religious communities of every kind, over 8000 churches, and about 60,000 priests and ministers." Two non-official and one official Good-Will Missions went from India to China in 1951-1952. They have reported that there is complete freedom re religion, but few go to public places of worship, being too busy with economic reconstruction under the new communist regime.

a 'civilized' country to-day (and the more 'civilized' it is, the more is this the case) goes about in constant fear for his pocket and his liberty, through fines and jails, if not also for his life through gallows, as a consequence of a chance infringement of any one of a thousand local, special, general, municipal, sumptuary, social, fiscal, executive, procedural, substantive, civil, criminal, etc., laws, which envelope his life as tentacles of an octopus its victim. And 'public servants', ('servants' forsooth!, 'public masters' and 'monarchs of all they survey', rather!), of a hundred departments of the 'benevolent' state are ever on the watch to grab a victim, with, and quite as often without, even merest technical cause. Behaviour of 'myrmidons of law' is now much more arrogant and troublesomet han that of 'myrmidons of religion'. A western statistician has calculated that one out of every ten, another that one out of every seven, human beings in a country like England, passes through the clutches of one penal law or another, and pays a fine or serves a term in jail. Surely this cannot be a mark of health in a civilization. Too much religion kills God, the God in Man; enslaves him to fear-pervaded trembling superstition, instead of bringing him Freedom from all fear. Too much law kills peace of mind and body, enslaves man to bureaucraft and expertcraft, instead of giving him ordered liberty.

All this only means that excess of even a good thing is bad. Indeed, *Excess is the one Sin of sins*, and *Moderation, following of the Middle Course, the one Virtue of virtues*, in all concerns of life. The way that Buddha taught is expressly known as *Majjhima Patī-padda*, (Skt. madhyama parī-pāṭī) the Middle Path. One of the schools of philosophy that arose later, among his followers, is known as Mādhyamika, the 'Middle Way School'. One of the treatises of his contemporary, Confucius, is entitled, *The Doctrine of the Mean*, (actual compilation of which is ascribed by tradition to his grandson, Kung Kei).¹ A Sanskrit proverb says

Āshrayén madhyamām vṛttim, atī sarvatra
varjayét,

(Follow the middle course ; avoid extremes.)

Krishna expounds it thus

N-āty-ashnatas tu yog-osti, na cha-ékāntam an-
ashnatah,

Na ch-āti-svapna-shīlasya, jāgrato n-āti cha,
Arjuna¹,

Yukt-ābhāra-vihārasya, yukta-chéshtasya sarvadā,
Yukta-svapna-āva-bodhasya, yogo bhavati duhkha-
hā. (G.)²

¹ Lin Yutang, in his book, *My Country and My People*, calls him Chung Yung

² *Charaka* and *Sushruta*, best known and most studied works of Skt. *Āyur-Vēda* (Medicine) devote special

- (He who avoids extremes in feed and fast,
In sleep and waking, and in work and play.
He winneth yoga, balance, peace, and joy.)

Tasmād vīṇvān bhavati n-āpi-vācī. (U.)

Āpi-vācāns-ṭīṭikshēṭa. (U.)

(The wise man ever studiously avoids
Extremes in speech and act, himself : and when
Others press to extremes in heated speech,
He passes by, in quiet, answering not.)

Leo-tze says :

" Continuing to fill a pail after it is full, the water
will be wasted. Continuing to grind an axe after
it is sharp, will wear it away. Excess of light
blinds the eye. Excess of sound deafens the ear.
Excess of condiments deadens the taste. He who
possesses moderation is lasting and enduring. Too
much is always a curse, most of all in wealth."

(T., *Tao Teh King*.)

Confucius says :

" Commit no excess ; do nothing injurious ; there
are few who will not then take you for their pattern.
... The will should not be gratified to the full :
pleasures should not be carried to excess." (C., *S'î
King* ; *Li-ki*.)

chapters to the injunction : ' Eat measured quantities'.
ṛātī-śīṣṭyam, ' eat within strict limits'. The Persian
phrase is *ṭahafur-i-huqūq*, ' observance, maintenance,
of limits'.

Muhammad has said

Khair-ul-umūrē ausātoḥā (H)

(Only those acts are good and safe to do,
The golden mean which studiously pursue).

Bible says

"Be not righteous over much; neither make thyself over wise. . . . Be not over much wicked; neither be thou foolish." (B., Eccles.)

"Give me neither poverty nor riches; feed me with food sufficient for my wants; lest I be full and deny Thee, and say, who is Jahveh?; or be poor, and steal, and profane the name of my God." (B., Proverbs.)

A Latin proverb says: *Summum jus, summa injuria*, 'excessive justice is excessive injury'. Other proverbs like 'Extremes meet,' 'Pride goeth before a fall', 'Too much wit outwits itself,' illustrate the same fact. Another Latin maxim is: *In medio veritas*, 'Truth is in the middle'

Shintoism embodies the same principles:

"It has ever insisted on *ma-gokoro*, by which it means freedom from inordinate passions. . . All appetites are natural hence divine gifts; and the *temperate* enjoyment of them is a divine power. If man oversteps the limits of *moderation*, he pollutes his body and mind. To be godlike is to be natural; to be natural is to follow Nature . . .

(i.e., to keep) within the limits set by instinct and reason . This is the fundamental conception of *Due Measure* " (Sh , Inazo Nitobe, *Japan*, 321, 322).

As the teaching of Buddha is known as *Majjhima Patipaddā*, so the Jaina way, taught by Mahāvīra Jina, is known as *An-ek-ānta-vāda*, the Doctrine and the Way of Non-Extremism.

Ekēn-ākarshantī, shīlathayantī vastu-tattvam itarēna
Antēna, jayati Jainī nītir, manthāna-nētram iva gopī
(AMṚTA CHANDRA SŪRI),

(E'en as the dairy-maid, pulling and slacking
The two ends of the churning-string by turns,
Churns out the golden butter from the milk,
E'en so the sage, working alternately
At both the two inevitable sides
Of every question, finds the perfect Truth.)

Muhammad enjoins the same

Lā ta'tadu inn-Allāhā lā yohibbul ma'tadin. (Q)
(God loves not those who go beyond due bounds)

"Courage is the mean between cowardice and rashness, discriminate liberality, bet. stinginess and extravagance, ambition, bet. sloth and greed, modesty, bet. humility and pride; honest speech, bet. secrecy and loquacity, good humour bet. moroseness and buffoonery, friendship, bet. quarrelsomeness and flattery; self-control, bet. indecision and impulsiveness." these thoughts are ascribed to Aristotle

48 SCRIPTURES AND PHILOSOPHER'S VIEWS [CH. I

by Will Durant in his *The Story of Philosophy*, p. 86 (pub. 1938). Durant adds, on pp. 87-88 : " . . . This doctrine of the mean . . . appears in almost every system of Greek philosophy. Plato (speaks of it as) harmonious action. . . . The Seven Wise Men had the motto, *meden agen*, 'nothing in excess', engraved on the temple of Apollo at Delphi."

A Greek philosopher has said: "Strive to acquire proper balance—courage without rashness, caution without timidity; mercy without weakness; justice without vindictiveness, silence without deceit; shrewdness without cunning, courtesy without fawning; firmness without obstinacy; deliberation without dilatoriness; patience without carelessness; friendship without favoritism, ambition without selfishness "

Mahā-bhārata, Shānti-parva, ch. 70, says: "Be religious, not bigoted; virtuous, not self-righteous; devout, not fanatical; gather wealth, not cruelly; enjoy, without elation, speak gently, not insincerely; be brave, without boasting, be generous, not wasteful; give, not indiscriminately; speak boldly, not harshly; make friends, not with the ignoble; fight, not with friends, seek information, not from the unreliable; serve your interest, without hurting others; ask advice, not from the unwise; praise virtues, not your own; trust, but not the evil;

punish, not thoughtlessly, love and guard the spouse, without jealousy, be refined, but not supercilious; feed delicately, not unwholesomely; enjoy conjugal pleasure, not over-much; honor the worthy, not proudly; serve, without deceit; propitiate, without fawning; be clever, not out of season; be angry, not without strong cause, be gentle, not to the mischievous; worship Deity, without display."

Every question has two inevitable sides. Wisdom consists in reconciling the two, by just compromise between them, in accord with the requirements of time-place-circumstance.

Duality of There are these two sides to every
God's Nature question, because -

Sarvam dvam-dva-mayam jagat.

S'arvāṇi cha ḍvam-dvāṇi (U.)

Dvam-dvair-ayojayat ch-śmāh

Sukha-duḥkh-ādibhiḥ prajāḥ. (M)

(The world is made of pairs of opposites;
All things occur in pairs of two and two;
The Maker fused Duality in all,
Sorrow and Joy foremost of all these pairs)

Khalagna min kulle shayin zaujain. (Q.)

(I, the Supreme and Universal Self,
Have made all things in pairs of spouse and
spouse).

50 ALL-PERVADING DUAD, LOVE-HATE [CH. I

Male and female created He them. (B.)

Ishq-bāzī mī kunad bā khwēsh-tan ;
Shud bahānāh dar-miyāné mard o zan (S.)

(To play at Love the better with Him-Self
He put on separate masks of man and wife)

Sa Ēkāki n-āramata, Sa Ātmānam dvédhā apā-
tayāt,

Patish cha Patni ch-ābhavat, āpayato vai jīv-
anyo-nyasya kāmān sarvān. (U.)

(Lonely He felt, and all unsatisfied ;
So into Two He did divide Him-Self,
To have a Play-mate ; Man and Wife He was ;
All wishes of each other they fulfil.)

Chitta-nadī nāma ubhayato vāhinī ; vahati kalyā-
pāya, vahati cha pāpāya (Yoga-Sūtra-Bhāshya,
1-12).

(The mind-stream in two rival currents flows,
Heading to virtue and to vice it goes).

Bahr-e-talkh o bahr-e-shīrīn ham-enān,
Darmiyān 'shān barzakh-é lā-yubghiyān, (S.)
Qāyaman bil qist (H.)

(Oceans of Sweet and Bitter surge abreast ;
Between them rests the razor-line of Rest.
The Being of Godhead rests a-midst the Pairs,
Maintaining balance betwixt Joys and Cares.)

Yathā shīt-oshnayor madhyé
n-aiv-aushṇyam na cha shītātā,
Tathā sthutam padam shāntam,
madhyé vai sukha-duḥkhaḥ. (*Mbh.*)

(There is a middle point, nor hot nor cold,
On the two sides of which spread cold and heat ;
So, of the Middle point, where there is Peace,
On the two sides, surge seas of Pain and Joy.)

Dva eva chintayā muktau, param-ānandé āplutau,
Yo vi-mudho jado bālo, yo guṇabhyah param gaṭah.

(Two are the ' free from care ' and steeped in bliss—
The child with mind ungrown, and also he
Who goes beyond the threefold attributes
Of Nature and beholds the God of Nature,
While in between the two, the staging Soul,
Struggles with joys and sorrows, pleasures-pains.)

Ichchhā-dvēsha-samutthēna
dvam-dva-mohēna, Bhārata !,
Sarva-bhūtāni sam-moham
sargé yānti, paran-tapa !,
Yēshām tu anta-gatam pāpam,
janānām punya-karmanām,
Tē dvam-dva-moha-nir-muktāh
bhajanté Mām drdha-vratāh.

Nir-māna-mohāh, jīṣa-saṅga-doshāh,
 aḍhy-ātma-nityāh, vini-vṛtta-kāmāh,
 Dvām-dvair-vimukṭāh sukha-ḍukha-saṁjñāh
 Gachchhanti amūḍhāh padam Avyayam Tat. (G.)

(They only who love Me with steadfast mind
 Can cross this glamour of Duality,
 And they who rise above this Dualness
 They only know Me as the One Sole Truth.
 Crossing beyond this ever-battling Pair
 Of Joy and Sorrow, mind now Proud now Low,
 Elation and Depression, they attain
 The state of Peace that knows not any change.)

Nir-dvām-ḍvāh nitya-sattva-sthah
 nir-yoga-kshémah Ātma-vān,
 Jñéyah sa nitya-sannyāsi
 yah na ḍvéshṭi na kāṅkshati;
 Nir-ḍvām-ḍvāh hi, mahā-bāho !,
 sukham bandhāt pra-muchyate
 Samah siddhau a-siddhau cha,
 ḍvām-ḍvā-tītaḥ vi-matsarah,
 Yaḍ-rcchbhē-lēbha-san-tushtah,
 kṛtv-āpi na ni-baḍhyaṭé. (G.)

(Who is content with what lot brings to him,
 Who is not envious, who has passed the Pairs,
 Who in success and failure stands the same,
 His acts, being only duties, bind him not.

Renunciation endless is his, who
Neither desireth aught nor hateth aught.
He who flings off the ever-wrestling Twins,
With ease he breaketh all his bonds of soul.
The Duads that take birth with Love-and-Hate—
Intoxicate with these, all beings rush
Into the whirlings of this wheeling world.
They who with Virtues balance up their Vice,
They leave them Both behind, and pass beyond
Into the restful realm of deathless Peace.
They who have cast aside all Pride and Fear,
Conquered lusts of the flesh, its Loves and Hates,
And tied their hearts to Me, the Self of All,
They thrust aside the glamorous warring Pairs,
Whose primal name and form is Pleasure-Pain ;
They come to Me, the Universal-Self,
And enter into My eternal Peace)

To *realise in mind*, that the very nature of World-Process, of all life, of separate individuality, is *necessarily*, inevitably, a mixture of joy and sorrow, good and evil, that we *cannot* have gains without pains, nor pains without gains, so long as we feel identified with separate bodies ; thus realising, to experience and bear both joys and sorrows with 'equable' mind, with 'peace' at heart, and to go on discharging duties without craving for selfish recompense ; this is to transcend Duality, 'to fling off all

'Twins,' and the threefold *gunas*, functions of mind, cognition, desire, action, in which primal Duality is inherent, and which, in turn, are inherent in Duality.

Yasmin vi-ruddha-gatayo hi-anisham patanti
 Vidyā-(ā)dayo vi-vidha-shaktayah ānu-pūrvyā,
 . . . Tasmai sam-un-naddha-vi-ruddha-shaktayé
 Namah Parasmai Purushāya Védhasé. (*Bh*)

(In whom opposed Forces ever swirl
 Against each other, whirling the whole world
 Unceasingly, Him we adore in heart.)

Prakṛtiḥ ubhaya-koti-sparshīnī,
 Purushah madhyasthah. (*Bhāva-Prakāśha*).

(Nature doth ever swing between Extremes,
 Holding the Balance, stands midway, Her God.)

An English poet has caught the idea well :

Joy and woe are woven fine,
 A clothing for the soul divine ;
 Under every grief and pine
 Runs a joy with silken twine,
 It is right it should be so ;
 Man was made for joy and woe ;
 And when this we rightly know,
 Safely through the world we go.

(WILLIAM BLAKE) ¹

¹ "The two inscriptions on the Delphic Temple, (in Greece) viz — 'Nothing too much' and 'Know thyself' — were complementary. If you have too much of

Zarathustra says

At tã maĩnyũ po-uruyé Yã yémã khafenã asra-
vãtém manahĩ chã vachahĩ chã shyã-oṭhano-1. Hĩ
vahyo-akém cha, ãos chã hudã-onghaho. Êrésh
vishjãtã no it duzhadã-ongho.

At chã hyat tã hém maĩnyũ jasa-étém paurvĩm
dazdé ga-ém chaajyã-itĩm chã. Yatha chã anghaṭ
apémém anghush achisbto drégvatãm at ashã-üné
vahishtém mano

Hamém tat vahishtẽ-chĩṭ yé ũshurayé syas-chĩṭ
dah-mahyã, kshayãns, Mazhadã Ahurã 1, yéhyã mã
ã-ithĩsh chĩṭ dva-éthã; hyatã a-éuaghé drégvato
é-é-ãnũ Ishyéng anghahyã (Z., *Gãthã*, 30. 3, 4;
32. 16).¹

anything, you cannot know yourself . . . The moral
equipoise—the Golden Mean—is the attainment of god-
head. Freedom and restraint, the 'Do's' and the
'Don't-s' in the moral world, act like the centripetal
and centrifugal forces in the physical, 'to keep a
balance " Inazo Nitobe, *Ibid.*

¹ Samskrĩṭ form of these, in prose order is:

Aṭha yau paurvyau [purãnau] manyũ yaman sva-
phaṇau [sva-ṭanṭrau iva] ashrũyétãm tau manasi cha
vachasi cha syoṭhané [sãdhané karmanũ] cha [stãh], Tau
vahiyas [variyas, puṇyam] cha, agham [pãpam] cha.
Anayoh su ḍbãh [su-ḍhĩh] ṛsh [ṛtam, sat, satyam]
vikshaṭi, no it ḍur-ḍbãh [ḍur-ḍhĩh]

Aṭha cha yadã tau manyũ paurvĩm samajaséṭãm (sam-
asajãṭãm or sam-ajasaṭam, tadã) gãyam cha ayyãṭum
cha (? cf. rayim cha prãnam cha, vãk cha prãnah
cha) dadhẽ (ḍadhaṭé). Yathã (yadã) cha asoh apamanam

(These two Primordial Principles in One,
 Of Light and Darkness, Good and Ill, that seem
 Apart from one another, yet are bound
 Inseparably together, each to each—
 In Thought, in Word, in Action, everywhere
 Are they in operation ; and the wise
 Walk on the side of Light, while the unwise
 Follow the other until they grow wise
 These ancient Two, in mutual wrestle-play
 Give birth to Twin-Desires, high and low,
 That shape as Hate-Mentality in some,
 In others as the Better Mind of Love.
 O Mighty Lord of Wisdom, Mazdā !,
 Supreme, Infinite, Universal Mind !,
 Ahūrā !, thou that givest Life to all !,
 Grant me the power to control this mind,
 This Lower Mind of mine, this egoism,
 And put an end to all Duality,

(? asu-bhṛtsu, jivēshu, upaiām, tadā tau) drug-vañām.
 (dhrug-vañām, droha-vañām) achistam (amishtam), ashā-
 vatī (ashā-vañām, ? shubbēshā-vañām, usha-vañām, jy-
 otiṣh-matām) vahustam (vaishtham, varishthām) manah
 āsat (āstām).

Hē Kshayan Ahura Mazdā !, (? A-kshaya, astūn
 prānān rāti dadāṣi iṣi Asurah, Mahat, Buddhi-tatṭvam,
 Bṛhat, tam Mahāntam dadhāṣi, iṣi Mahā-dhēh) samam
 taṣ chut (syāt) Vahustam, yat svasya dambhasya (aham-
 kārasya) Ishvarah chut (syam), yat-a mé dvarṣasya aṣh
 (iṣh, anṣah, syāt), yat énasē drug-vantah (api) asunā
 (prāpēna, hṛdayēna) evam éva ishyanṭi (ichchhanti).

And gain the reign of One—as is desired
Unconsciously, by e'en the graceless ones,
The evil sinners, in their heart of hearts)¹

The fact of this all-permeating Duality is signified pre-eminently by the very Names, in opposed Pairs, given to God in Islām as well as Vaidika Dharma. He is Al-Awwal and Al-Ākhir, Ādi and Anta, First and Last, Alpha and Omega, Al-Bātin and Az-Zābir, Avyakta and Vyakta, Inner and Outer, Un-manifest and Manifest, the Universal Un-Conscious, Sub-Conscious, Supra-Conscious, and the Individual and Particular Conscious, seed of tree and tree of seed; Al-Bādī and Al-Jāmī, Srashtā and Samhartā, Spreader-out and Gatherer-in, Al-Muhyiy and Al-Mumīt, Bhava and Hara, Giver of Life and Giver of Death; Al-Samad and Al-Muhamin, A-Kāma and Sarva-kāma, the Ever-Perfect and Desireless and

¹ All *Gāthā* texts have been taken from the very painstaking and illuminative edition of *Gāthās*, with Samskr̥t, English, Gujrāṭi translations and notes, by J. M. Chatterjee and A. N. Bihimoriya, (Cherāg Office, Navasari; pub 1932)

Words within square brackets, in the Samskr̥t version above, have been added by the present writer, as suggestions, the English translation is a free version of that by J. M. Chatterji, but care has been taken to preserve the sense correctly.

Creator and Satisfier of all Desires; ¹ Al-Muzil and Al-Hādī, Māyī and Tāraka, Mis-Leader, Mis-Director, Tempter, Degradar, Tester, and also Guide, Leader, Teacher, Rector, True-Director, Cor-Rector; Al-Qahhār and Ar-Razzāq, Rudra and Shiva, Angry Overwhelmer and Auspicious Nourisher; Al-Ghazzāb and Al-Ghaffār, Yama and Kshamā-vān, Punisher and Forgiver; Al-Jabbar and Al-Karīm, Ghora and Dayālu, Severe or Dire and Compassionate, Al-Jalīl and Al-Jamīl, Shāstā, Prabhu, Ishvara, and Madhu, Maḍhura, Sundara, Kānta, the Lord, Ordainer, Sovereign, Awesome, Terrible, and the Beautiful, the Beloved, the Friend of All.

The vibhūtis, glories, gunas, attributes, *śifāt*, of the Supreme are all in pairs of opposites, classifiable under the two main categories of aishvarya and mādhyurya, *jalāl* and *jamāl*, lordliness and sweetness, awesomeness and beauty, majesty and mercy, sovereignty and parentality, Saura-tējah and Saumya-dīptī, Chāndramasa-jyōtiḥ, Sun-like blaze and splendour and Moon-like softness and

¹ The late Sir Ahmad Husain, Amin Jung, M A, LL.D., K.C.S.I., (of Hyderabad Dn) suggested the following renderings Al-Mubriyy, the Supreme Maker (Brahmā), Al-Mubarrim, the Supreme Mender (Vishṇu), Al-Mumīl, the Supreme Ender (Rudra), Al-Samad, the One Eternal Becoming (Sanātana or Shāshvata).

radiance; kalyāna-guna-s and bhīma-guna-s, beneficent and terrific (punitive) attributes.¹

¹ In the Jewish *Kabala* (*Qabbalah*), the attributes of the Supreme Being, which correspond to types or aspects or kinds of creation, are called the ten Sephiroth, emanations of Adam Kadmon (Ādam-i-Qadīm), the Ancient Man, the Eternal and Infinite Macrocosm. The ten are: The Crown, Wisdom, Prudence, Magnificence, Severity, Beauty, Victory, Glory, Foundation, Empire. Wisdom is called Jeh or Jah; Prudence, Jehovah, Severity, Elohim, Magnificence, El, Victory and Glory, Sabaoth; Empire or Dominion, Adonai. Other names and aspects are mentioned, as, Sephira, the Androgynous (Arđha-nārī-īshvara, in Skt), Hakama, Wisdom, Binah, Intelligence, Hesed, Mercy, Geburah or Eloha, Justice, Tiphereth, Beauty, Netzah, Firmness, Hod, Splendor, Jesod, Foundation. Hakama, Hesed, Netzah are the three male Sephiroth, known as the Pillar of Mercy, Binah, Geburah, Hod, are feminine, and named the Pillar of Judgment, the four Sephiroth of the Centre, Kether, Tiphereth, Jesod, and Malkuth, are called the Middle Pillar. (H. P. Blavatsky, *Isis Unveiled*, II, 205, 213, 215)

From Zoroastrian scriptures, especially *Ahura Mazda Yasht* the learned have made up lists of twenty, fifty-three, eighty-one, and one hundred and one, names of Ahurā Mazdā, which is the most famous name, as Allah is the most famous of the hundred names of God given in *Qurān*. Some of the more eminent names are Fraksh̄tya, the Sustainer (cf. Védic Su-prksh), Avitanya, All-pervading, (V Abhū tanya), Vispa-vohu (Vishva), All Good, Asha-vahish̄ta, Supreme Truth, Khratu, Supreme Knowledge, (V Kṛātu, Persian Khirad, Chish̄ti, Supreme Wisdom or Consciousness, (V Chit), Spāna, Supreme Holiness, Sevis̄h̄ta, Almighty, Avanēmna, Invincible, Vispa-hish̄as, All-seeing, Dātā, Creator, (Skt, Dhātā), Thrātā, Preserver, (Ṭrātā),

Confucius says .

" Yang and Yin, male and female, strong and weak, rigid and tender, heaven and earth, sun and moon, thunder and lightning, wind and rain, cold and warmth, good and evil, high and low, righteousness and humaneness, . . . the interplay of Opposite

Dūrae-ḍarshtā, (Dūra-ḍrashtā), Far-seeing, Spashā, Watcher, Pāṭā, Saviour, Znātā, (Jñātā), All-knowing; Isé-Kshatroyotēma, Omnipotent Ruler, Vispa-van, Conqueror of All Vispa-ṭash, Architect of the Universe, Ahurā, Lord of Life, (V Asu rah), Mazadā, Lord of the Great Creation, Lord of Ideation and Wisdom (V. Mahat-dhā), and so on These Zoroastrian names, corresponding Skt words and Eng explanations, have been kindly supplied by Dr. I J S. Taraporevala, Principal of the M F. Cama Aṭhorvan Institute, Andhén (near Bombay), now retired and living in Bombay

Other epithets for the Mystery, that are to be found in the old books are, Lā-Shariki-lah, A-Dvīṭyah, Without-Another, Lā mīdī-lah, A-Samah, the Without-Equal, Lā-Mīshī-lah, A-Sadrshah, the Incomparable; Lā-Ziddī-lah, A-Praṭi-ḍvam-ḍvah, A Sapaṭnah, An-Anyah, A-Pīaṭi-pakshah, Without-Opponent, Al-Ghanī, Ātma-Trpṭah, A-Sahāyah, Self-sufficing, Self-complete, Unsupported, Non-dependent; Al-Hayy, Chin-mayah, All-Consciousness; Al-Qayyūm, Nīṭyah, Shāshvatah, Ever-lasting, Al-Kul, Sarvah, All, Charṭanyam, Pure Awareness, Prāṇah, Life in and of All, Shuddhah, Khālis, Pure, Al-Abd, Ékah, the One

All these names, that have been given to the Supreme Spirit, the Mystery which runs the Universe, by the various scriptures, are mentioned here to draw attention to the identity of thought of all religions, as to the attributes of that Mystery, the Eternal, Infinite, Universal Principle of all Life and Consciousness, give it what

Principles constitutes the universe"¹ "The final principle of an undivided One is Tai Chi, the great ridge-beam, out of it develop Yang and Yin".²

"Ri is reason, or law, Ki is matter; the two give rise to all phenomena, physical and spiritual . . . There are two phases of Ki—Yin and Yo (Chinese Yang). The latter light, is positive, active, male, the former dark, negative, passive, female All phenomena owe their origin to the action, reaction, interaction, and counter-action of these forces . . . Sometimes Yin is spoken of as water, Yo as fire;"³ in Skt., agnī-shomīyam jagat, "the world is made of fire and water, heat and moisture."

name we may Indeed, all names, in every language and every religion are His

Yār-é mārā har Zamān
nām o nishāné digar ast
Kulle yaumin hūfi-ēshān
yak nishāné digar ast (S.)

(In new and splendid state
He shines forth every day,
Bearing new names and forms
Seeming opposed, yet One),

Navo navo bhavati jāyamānah
abnām kēṭub (V)

(Ever a-New doth rise the Flag of day)

¹ Suzuki, *History of Chinese Philosophy*, 15, 16, (pub: 1914)

² Wilhelm and Jung, *The Secret of the Golden Flower, a Chinese Book of Life* (1931), 12, 13.

³ Inazo Nitobe, *Ibid.*, 345.

Laotze says :

"Tao is divided into a *principal Pair of Opposites*, Yang and Yin Yang is warmth, light, masculinity; also heaven Yin is cold, darkness, femininity; also earth From the Yang force arises *Schen*, the celestial portion of the human soul; from the Yin force arises *Kwei* or *Poh*, the earthly part. As a micro-cosm, man is in some degree a *reconciler* of the Pairs of Opposites. Heaven, Earth, Man " (God-Nature-Man, *Īshvara-Jada-Jiva*) " form the three chief elements of the world, the *Sa-tan* " ¹ (*Samsāra*, World-Process).

The Greek philosopher Empedocles (circa 440 B.C), " extolled by antiquity as also orator, statesman, physicist, physician and poet, even as prophet and worker of miracles ", expressly enounces Love

¹ C. G. Jung, *Psychological Types*, 267, quotes this from Lao-tse's *Tao-tsh-king* He also quotes Goethe's *Faust*, to illustrate the familiar idea of man's dual nature, his two selves, higher and lower, altruist and egoist

Two souls, alas !, within my bosom dwell ;
The one doth hanker after love's delights,
And clings with clutching organs to the world ,
The other, mightily, from earthly dust
Would mount on high to the ancestral fields

Many other Eastern and Western poets have expressed the idea more powerfully *Upanishads* speak of *dvā suparnā . . .* , 'two birds dwelling in this tree of life,' the human body.

and Hate as the two ultimate dynamic uniting and separating principles¹

Another, earlier, Heracitus (circa 500 B.C.) says :

" God is Day-Night, Winter-Summer, Love-Hate, War-Peace, Repletion-Want, Heat-Cold, Death-Life, Youth-Age, Waking-Sleep, Creation-Destruction "

Har kamālē rā zawālē, har zawālē rā kamālē.

(Persian proverb).

(Every virtue has its vice ,

Every vice its virtue, too).

Subūt-i-shay ba zidd-i-shay (Persian philosophical maxim).

(Each thing is proven by its opposite.)

Omnis determinatio est negatio

(All determination is negation of the opposite.)

Sarv-ārambhā hi doṣhēna

dhūmēna-agnir-iv-āvṛtāh. (G.)

N-āty-anṭam guna-vaṭ kin-chit,

n-āty-anṭam doṣha-vaṭ tathā (Mbh.)

(As fire doth carry smoke within itself,

So every action carries a defect ;

Naught is there wholly good or wholly bad.)

¹ Schwegler, *History of Philosophy*, (translated by J. H. Stirling), art. 'Empedocles'

Life is a perpetual choice between endless pairs of 'rival ills' Right choice, which will, in any given time, place, and circumstance, bring most happiness and least pain, which will reconcile antagonisms, is the choice inspired by the Spirit which stands permanently in the Middle between the two extremes of Nature, which impartially 'tastes and tests all things, and holds fast that which is good,' most good, *vis*, It-Self, which always avoids excess, excessive attachments, by loves or by hates, to the objects of the senses, things other than Universal Self. Such seems to be the teaching of all religions and all sciences.¹

Religion is as necessary as Science. As said before, so long as human beings suffer from, and fear, pain and death, and look before and after, and think about such things, so long will human heart and head demand, and will not be denied, the solace that only religion can give When anguish wrings the heart, then we overwhelmingly realize that it

¹ If the reader cares to pursue the question—*Why* and *How* Duality, Trinity, etc., arise within the One; Multiplicity in Unity, Change within the Changeless, he may look into the present writer's *The Science of Peace*, or, for briefer statement, into the second and third chapters of *The Science of the Self*. Endeavour is made there to expound ancient teachings, on the subject, in terms of modern western philosophy and psychology, as far as possible.

shall not profit a man anything if he gain the whole world but lose his own soul.' If they are not given true and scientific religion by the philanthropic and the wise, then men will inevitably swallow false and superstitious religion given to them by priestcraft.

Only those who cannot 'look before and after', who cannot think at all about such things, as animals, such have no craving for religion. Also those who have thought very deeply and very far; examined all the before and all the after; seen all there is to see; found the Eternal Now and the Infinite Here, the Ever-present and the Omnipresent, between the Before and the After; found the secret in their own Infinite Self—they also no longer crave religion. They have achieved the purpose of Religion. Perfection of Religion alone can abolish need for it. At the present stage of human evolution, such perfected souls are not many. The vast mass of mankind feel that need acutely, intensely, perpetually. That is why Religion survives. If it decays and dies in one form, it forthwith takes a new birth in another.

Yas-tu mūdha-tamo loké,
yash-cha buddheh param gatah,
Dvan imau sukham édhété,
kushyati-antarito janah.

(He who is wholly dull, without a mind;
 He who has gone beyond the reach of mind,
 And found that which gives being to the mind,
 And is established in the Mid 'twixt Pairs,
 These two are well, those restless, 'tween, are ill.)

As a western writer has observed, "mankind has one innate, irrepressible, craving, that *must* be satisfied . . . yearning after proof of immortality."

The end of Religion is to transcend Religion.
 When the end has been found, means are dropped :

Nis-traṅ-guṇyé pathi vicharato

ko vidhiḥ ko nishédhab. (SHANKAR-ĪCHĀRYA).

(The soul which finds the path that goes beyond
 The 'three' that bind, knowledge-desire-and-act,
 It hath no further need for 'Do-s' and 'Don't-s'.)

Rab ras Rab shud, tamām Rab rā Rab nīst;
 Har jā Khurshéd ast, ĕn-jā shab nīst
 Sūfi shud nīst, nīst rā mazhab nīst;
 Bā Yār rasīdah dīgar matlab nīst. (S)

(Who findeth God becometh wholly God;
 And unto God there is no other God.
 Where the Sun shines, can there be any night?
 The 'knower' is *non-est*, his lower self,
 Of low desires, has been effacéd now;
 To such 'non-est', Religion is 'non-est'.)

He who hath found the Loved One, hath no more
Craving or need for any Object left.)

If it be true, as it obviously is true, that the human heart has an ineradicable conviction that there is Something beyond this life, and yearns to know about It and Its relation with this life ; if it be true, as it evidently is true, that science is for life, and not life for science ; then surely man cannot and will not accept as final, the view that any possible conflict between Science and Religion is incurable. Such a view means that Truth is self-contradictory, that Science is not consistent in all its parts. But this cannot be. It must not be Truth, Science, *Véda*, *Haqīqat*, *Mā'rīfat*, Gnosis, *Jñāna*, (all meaning the same thing), must be all-inclusive, all-explaining, all-reconciling. Otherwise, it is not Truth. This common conviction shows forth from behind the most hostile-seeming words

The man of modern style piques himself on eating, drinking, bathing, sleeping, dressing, housing, travelling, doing all things, in short, in the name of Science and Law. The man of older style has been trying to do all these same things in the name of God and Religion. Yet the two modes are not antagonistic, not even really different. ' In the name of God ' means, among other things, ' In the name of God's Nature ' ; and, therefore, of the *Laws* of

that Nature in *all* its departments, physical as well as superphysical or psychical; whereas 'in the name of science and law' means, at present, 'in the name of the laws of only the physical department of Nature as recognised and utilised in man-made laws'. Science, in the limited sense of physical science, is imperfect religion, is one part of religion. Religion, in the full sense, is larger science, is the Whole of Science. We owe debts and duties not only to our own and our fellow-creatures' physical bodies, but also to the 'souls', the 'superphysical bodies'. The rules of Religion, i.e., of the Larger Science, enable us, at least ought to enable us, to discharge all these wider debts and duties. They should also secure to us, all sinless joys which are rightly due to us.

Yato Abhy-udaya-Nis-shrēyasa-siddhiḥ, saḥ Dharmaḥ.
(*Vaiśeṣika Sūtra*).

(Religion, Dharma, is that which brings Joy,
In the Life Here, and the Hereafter, too.)

Religion has been described as 'the Command or Revelation of God'. This only means, in other words, 'the Laws of God's Nature,' as revealed to us by the labours, intellectual, intuitional,

inspirational, of the seers and scientists of all religions and all nations. The obeying of these should obviously bring happiness in this life as well as the life beyond this life.

We have heard of the three R's long enough. This fourth R', of genuine Universal Religion, is more important than them all, and ought to be added to them everywhere, in every school and college. But it has to be carefully discovered and ascertained first. It

**Universal Religion—
That in which
there may be
Universal Agreement.**

behoves all sincere educators to help in this work, by applying the scientific method of ascertaining 'agreements amidst differences.' What are the elements common to the great living religions? What are the agreements between them?

We may also call that method, in terms of the democracy in vogue at present, the method of majority-rule. Those truths which all the great living religions vote for—they should be prominently taught to the younger generation.

Some people, bewildered by the rival bigotries, fanatic cries, and bitter hostilities, indulged in by misguided persons, in the name of religion, ask: What right have we to impose upon our children, such evil things, such religions as create enmity between man and man, darken and make

**Imperative
Duty to Teach
such Universal
Religion.**

foblish the minds, and blind the eyes, of all? If religion were dispensable, the question might be answered readily in the negative. We have no right. But it is not dispensable, as indicated before. We have therefore to answer the question by saying that we have as much right, nay, as much imperative *duty*, to teach religion, as we have to teach arithmetic, geography, history, science. Nay, more right and duty; for these other things, however desirable, however useful, are not so indispensable for comfort of soul. We teach these other things to our children for their good, out of our love for them. And we try to teach what we have ascertained, by our best lights, to be good and true and useful for them. If we make mistakes, it is because we are human and liable to err. Because food now and then disagrees, we cannot stop all eating. We must make only greater efforts to ensure its healthiness of quality and quantity. So in Religion we must make the greatest efforts to ascertain what is most indubitable, most in accord with the best science, and, more than all else, is most approved and agreed in by all concerned, and most likely to promote good-will and active sympathy between all human beings. This is the very and only way to allay those dazing and amazing cries and bigotries and hostilities

Let us examine the matter in another fashion. It is indisputable that the vast majority of human

beings are born into their religions, inherit them, and cling to them exactly in the same way and for the same reasons as they do to inherited property. If a new-born Muslim child and a new-born Hindū child were exchanged and brought up, the one in Hindū, the other in Muslim, surroundings, they would grow up and feel and think and behave as Hindū and as Muslim respectively, and not as Muslim and Hindū. The same would be the case if the landholder's baby were exchanged with a banker's or a peasant's. At the same time, it is equally indisputable that anyone and everyone can withdraw his faith from any religion and put it in any other, whenever he likes, can put off one and put on another at will. Yet also, the vast majority of human beings crave, indeed everyone in the secret depths of his heart somewhere yearns, for religion in its deepest sense—of contact with, assurance of, support by, refuge and rest in, the Immortal. All this clearly signifies that Religion is necessary to man; that no *particular form* of religion is indispensable; that there are two alternatives open to us, either to reject all religions or to accept all religions; that both are impracticable; and that, therefore, the only practical, as also best, most satisfying, and wise course, is the third alternative, to sift out the elements of *Essential Religion* from the non-essential (though, for their time, place, and

circumstances, useful) forms, of all the great religions extant, and feed the younger generation with those vital grains, instructing them that the husks are useful only for preserving and storing the grains in, and not for eating and assimilating.

Some others hold that the work that Religion did, or was supposed to do, in the past, and did badly, if at all, has been taken up and is now being done by Philosophy, Science, Law, and also Art, in three or four separate departments of life; and, therefore, no Religion, old, reformed, or new, is needed any longer. The reply to this is that man is not a trinity only, in three separate parts, but is essentially a Unity; something is needed to co-ordinate, to unify, to organise, to articulate with each other, Philosophy, Science, Law. That is Religion '*re*' and '*legis*', to bind together anew, again, the hearts of all, to each other, and *back* again to God, from Whom the temptations of earth cause those hearts to stray away. Védānta-Tasawwuf-Gnosis is all three; it is a Religion which includes the essentials of Philosophy, Science, Art, or, if we prefer it so, it is a Philosophy which synthesises Religion, Science, Art. We should call to mind again, here, that the latest speculation of the most renowned scientists tends to reduce all matter to atoms and super-atoms, . param- π us, electrons, protons, neutrons, plutons, positrons, etc.; these to electrical

energy; that, finally, to Mind-force; (pp 22-30 *supra*).¹

The most passionate advocate of the utmost possible 'liberty' for the younger generation, who urges that it should be allowed to grow up according to its own 'free-will', its own inner promptings, inclinations, likes and dislikes, still unavoidably, helplessly, actively *teaches something* to the young; and that something is necessarily what *he* thinks best and most useful for them to learn! Bolshevik Communists of Russia are teaching 'Communism' to their young, most intensively; Fascists of Italy, 'Fascism'; Democratists of Britain, U.S.A. France, 'Democratism'. Each, in words, professes 'liberty' for youth, but largely relies for its success, on imbuing youth with its own ideas! The element of truth, in the plea that 'the younger generation

¹ Aristotle defines *meta-physics*, *meta-ta physica*, 'that which is after physics, which transcends, is beyond, the physical or material, as *prote-philosophia*, 'the first and fundamental philosophy'—the same thing as 'the foundation of all sciences'. Obviously the Science of the Infinite ranks before, and is the basis of, all Sciences of the Finite. Compare,

Sa Brahma-Vidyām sarva-vidyā-praśisṭhām
Atharvāya jyēshtha-puṭrāya prāha (Up)

(Brahmā declared unto his son Aṭharva,
The Science of the Self, the Infinite—
Foundation, source, and synthesiser too,
Of all the sciences of finite things.)

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should be allowed to grow up, in liberty, freely, according to its own inner promptings, inclinations, likes and dislikes'—the truth in this, and a very important truth it is, is that, *each* individual of the new generation, should be not only allowed, but carefully educated and trained, for the *vocation* which is most in accord with his particular temperament, his likes and dislikes, his tastes and interests.¹ But over and above this *special* education, there should always be, for *all* individuals of the new generation, *general essential* cultural education in the four R's. Of course, after the new generation has attained its majority, and stands on its mental as well as physical feet, it will be at liberty to change, modify, discard, forget, replace with something else, any or every part, essential or non-essential, general or special, which it has been taught during its minority. As a fact, we see hundreds of persons changing their religions everyday, as they change their 'minds' and 'parties' and 'schools of thought', in politics, history, science, philosophy, art, etc. Indeed, changes have become so numerous and so frequent that we have a maddening welter of 'isms' today. The reason is that, in all these departments of thought and life, clear and definite, deliberate, knowledge of *essentials*, of psychological and

¹ Fuller exposition of this subject is attempted in *The Science of Social Organisation*, by the present writer.

philosophical basic *principles*, fundamental facts, laws, needs of *human nature*, has been largely lost sight of. To revive memory of Essentials is the only cure everywhere

It has been said before that the new proclamation, of Universal Religion, has to be made on 'democratic' lines, i.e., the lines of 'majority-rule', speaking broadly and generally, (not quite fully and with scientific exactitude, which will be attempted latter). On these lines, those truths and practices which receive, not only the greatest number of, but unanimous, votes from the living religions, those beliefs and observances on which all are agreed, should obviously be regarded as constituting Universal Religion. That there is agreement between the great religions, that all teach the same essential truths, their promulgators themselves are all agreed. We have their clear assurances on this point.

Upanishats say:

Gavām anēka-varnānām

kshīrasya asī ēka-varnaṭā;

Kshīra-vat pashyaṭē Jñānam,

linginas tu gavām yathā. (U)

(Cows are of many different colours, but

The milk of all is of one color, white;

So the proclaimers who proclaim the Truth

Use many varying forms to put it in,
But yet the Truth enclosed in all is one.)

Jāma-é sad-rang z-ān khumm-é safā
Sāda-o yak-rang gashtah chūn ziyā. (S)
(Jesus put many cloths of many hues
Into one jar, and out of it they came
With all their hues washed off, all clean and
white,
As seven-colored rays merge in white light.)

Kṛṣṇa says, and not once but twice :

Mama varṭma anu-varṭanté
manushyāḥ, Pārṭha !, sarvaśah. (G.)
(To but One Goal are marching everywhere,
All human beings, though they may seem to walk
On paths divergent ; and that Goal is I,
The Universal Self, Self-Consciousness.)

At turqu il-Allāhi kan nufūsi banī Ādama. (H.)
(As many souls, so many ways to God.)

Ṭrayī, Sāṅkhyam, Yogah,
Pashupaṭi-maṭam, Vaiṣṇavam, itī,
Prabhinné praśṭhāné, param
īdam, adah paṭhyam itī cha,
Ruchinām vai-chitryād,
ṛju-kutīla-nānā-patha-jushām
Nṛṇām Ēko gamyas-Ṭvam asi,
payasām arnava iva. (Shiva-Mahima Stūṭi,)

(Vēda, and Sāṅkhya, Yoga, Śhaiva-view,
And Vaiṣṇava, and many others such,
Men follow as they variously incline ;
Some thinking this is best ; some others, that ;
Yet thou art the One Goal of all those ways,
Some straight and easy, others crooked, rough,
As of the countless streams, the one vast sea.)

Yath-ēndriyāḥ pṛthag-dvāraḥ,
artho babu-gun-āśrayaḥ
Ēko, nānā īyaté, tad-vat
Bhagavān, śāstra-vartmabhiḥ.
(Bhāg., III, xxxii, 33.)

(E'en as the several senses apprehend
The different qualities of the same thing,
So, many lines of searching sciences
Show aspects, numerous, of the One Lord.)

Yathā nadyaḥ, syandamānāḥ, samudrē
Astam gachchanti, nāma-rūpē viḥāya,
Tathā vidvān, nāma-rupād vimuktaḥ,
Parāt param padam upaiti divyam. (Up.)

(As streaming rivers pass into the sea,
Abandoning all separate name and form,
So, he who sees the One casts off all name
And form, and merges in the State Beyond.)

(Even the dasj us, tribes uncivilised,
Will have Saoshyantas, apostles, sent
To give them teaching and look after them.)

Kung-fu-tse (Confucius) was a younger contemporary of Lao-tse Buddha lived and taught in India, the younger sister of China, in those same days China has adopted Buddha together with Lao-tse and Confucius as her trinity of great Teachers Confucius says -

"I only hand on ; I cannot create new things."

Buddha and Jina speak of past and future Buddhas (i e, the Enlightened Ones) and Tirthan-karas (i e, 'makers of the fords or bridges' by which men may cross safely to salvation) who reveal the same fundamental truths, again and again, for the benefit of humanity, only revivifying, confirming, enforcing them by the fire and fervour of their lives *Bible, O T*, says :

"Is there anything whereof it may be said, See, this is new ? It hath been already of old time, which was before us . . . There is no new thing under the sun" (*B*, Eccles)

Christ (i e, 'the anointed with Divine Wisdom') says

"I come not to destroy the law or the prophets, but to fulfil them" (*B*)

"Every Scripture inspired of God is also profitable, for teaching, for reproof, for correction, for instruction, which is in righteousness, that the man of God may be complete, furnished completely unto every good work." (B, 2 Timothy)

Great Teachers confirm, at most supplement, not supplant, one another.

Kṛṣṇa says that the teaching he is giving to Arjuna was given by Vivasvān to Manu, by Manu to Ikṣvāku, and then by many Rshis, age after age. All is always present in the Memory of God, the Omni-scient, Omni-potent, Omni-present Universal Self, the One Principle of all Life and Consciousness.

Ēvam param-parā-prāptam imam rājarshayo viduh :
Sa év-āyam Mayā, té-(a)ḍya, yogah proktaḥ,
parantapa !

(The royal saints, the king-philosophers,
Of ancient days, from one unto another
Did pass this Wisdom on, from age to age ;
That same eternal Yoga, Ancient Wisdom,
Have I declared to thee, this day, to strengthen
Thy mind and heart for Life's perpetual Strife)

Muhammed (the 'praise-worthy', Paigham-bar,
'message-bearer', Rasūl, 'sent' by the Spirit) says :

Innahū la-ft zubūr il-awwalīn ;
Le kullé qanmin hād ;

E.U.A R.] ALL ONLY Re-PROCLAIM ONE TRUTH 81:

In min ummaṭin illā khalā fī hā nazīr.
Lā nofarriqo bainā ahadim min rusuleh.
Wa mā arsalnā min qablikā mir-rasūlin illā nūhi
ilāihé annahū, lā ilāhā illā Anā, fa'budūn. (Q.)

(This that I am now uttering unto you,
The Holy Qurān—it is to be found
Within the ancient Seers' writings too :
For Teachers have been sent to every race.
Of human beings no community
Is left without a warner and a guide
And aught of difference we do not make—
For disagreement there is none 'twixt them—
Between these Prophets All that have been sent,
Have been so sent but One Truth to proclaim—
" I, verily the I Al(I)-One, am God.
There is no other God than I, [the Self,
The Universal all-pervading Self],
And I alone should be adored by all ")

Qurān makes this further quite unmistakeable :

Wa mā arsalnā mir-jasūlin bi-lessāni quamehī.

Wa lazālika auhainā ilaika Qurānan A'rabī-yal
latunzera umm-al-qorū wa man haulahā . . Wa
lau ja-a'lnaho Qurānan a'jamiyal la qālū lau la
fussilat āyātohn (Q).

(Teachers are sent to each race that they may
Teach it in its own tongue, so there may be
No doubt as to the meaning in its mind

An Arabic Qurān is thus revealed,
 That Macca and the cities round may learn
 With ease the Truth put in the words they know.
 For had we made them in a foreign tongue
 They surely would have made objection thus—
 "Why have not these revealings been made clear?")

The obvious significance of this remarkable text is that the essentials are common to all religions - that Truth is universal and not the monopoly of any race or teacher, that non-essentials vary with time, place, and circumstance; that the same fundamental truths have been revealed by God in different scriptures, in different languages, through different persons born in different nations¹

¹ Muhammad calls previous revelations, through earlier prophets, also by the name Qurān (from *qira*, to speak, to cry, Skt *kr*, to do, create, express by word-sound) He is said to have declared, *khāṭim-un-nabīlāt*, 'I am the last of the prophets.' Others read the word as *khāṭam* 'seal'. Some over-zealous fanatical persons, with their usual tendency to excess and extremism, interpret the expression as 'the closing seal', signifying that the line of prophet is closed, that there is to be no other prophet at all in future. The true meaning, in view of the other declarations of Muhammad (Q. and H), above quoted, whether we read the word as *khāṭim* or *khāṭam*, is obviously this, *vis*, 'I am only the last, at the present time, of a long line of prophets and I only put the seal of confirmation upon what my predecessors in prophetship have declared and taught, I do not say anything new'. As Jesus the Christ said, 'I come only to fulfil the law and the prophets.'

And the Prophet adds the positive counsel ·

Kul tā'au elā kalemātīn sawāim baīn-anā wa
baīna-kum. (Q.)

(Let all of us ascend towards, and meet
Together on, the common ground of those
High truths and principles which we all hold.)

Inn-allazīnā āmanu, w-allazīnā hādū, wan-nasārā,
was-sabīnā, man āmana b Illāhi, wal-yaum-il-
ākhirā, wa ā'mela sālehan fala-hum ajruhum inda
Rabbihim, walā khaufun alaihim wa lāhim yahzalūn
(Q. 11 62).

(Verily, all who faithfully believe
In God, and Day of Judgment, and do good,
Be they Jews, Christians, Sabians, or Muslims,
They shall have their reward from the Lord God.
There is no fear for them, nor shall they grieve.)

(We do believe that which has been revealed
To us, and also what has been revealed
To you Your God and our God is One,
For sure; and unto Him we both submit.)
(Q. xvix, 49),

Wa tasēmu ba hubba llāhī jamī'an, wa la
ṭafarraqu. (Q).

(Cling, all, to the strong rope of Love Divine
—Love for each other, and of the One God—
And do not think of separation ever.)

So too does *Vēda* enjoin on all ,

Samānī va ākūtiḥ, samānī hṛdayāni vah,
 Samānam-astu vo mano, yathā vah su-saha-saṁ.
 Samānī prapā, saba vo anna-bhāgah,
 Samāné yoktré saba vo yunajmī,
 Samyancho Agnim saparyaṭa,
 Arā nābhīm iva abhitah.
 San-gachchbhadhvam, sam-vadadhvam,
 Sam vo manāmsi jānaṭām. (V.).

(Your heart, mind, object—may all these be One,
 So shall yon prosper, all, and live in peace ,
 In common be your food and drink and work ;
 God harnesses you all to the same yoke ,
 The sacrificial Fire of Spirit tend
 Ye all with one intent, as spokes the nave,
 Walk ye together on the Path of Life,
 And speak ye all with voice unanimous,
 And may your minds all know the Self-Same
 Truth.)

"Be ye all of one mind." (B., Peter, First Epistle)

"We, being many, are one bread and one body,
 for we are all partakers of that One Bread." (Euchar-
 ist Ritual).

"Seek to be in harmony with all your neighbours;
 live in amity with your brethren " (O., *Shu King*)

"Be ye all like-minded, compassionate, loving
 as brethren, tender-hearted, humble-minded, not

rendering evil for evil, or reviling for reviling, but contrariwise blessing . . . Be of one mind, live in peace. (B., Corinthians) God is no respecter of persons But in every nation he that feareth Him, and worketh righteousness, is accepted with him. (B., Acts) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (B., Galatians).

"He that doeth the will of God, the same is my brother and my sister and my mother" (to whatever creed or race he may belong) (B)

Christianity, through the mouth of Justin the Martyr, declares :

"Whatever things have been rightly said, among all men, are the property of us Christians."¹

Sūfis say,

Faqat tafāwat hai nāma hī kā

Daṛ asl sab cka hī hain, yāro !

Jo āb-i-sāfi ke mauj mén hai

Usī kā jalwā habāb mén hai.

(But the names differ, beloved !

All in Truth are only one !

In the sea-wave and the bubble

Shines the lustre of one Sun !)

¹ Quoted by J. E. Carpenter, *The Place of Christianity in the Religions of the World*

Rūh bē a'ql o i'lm dēnad zīst,
 Rūh rē Tāzī wa Tūrki n-īst (S., Aṭṭār)
 Rūh bē a'ql-ašt o bē i'lm-ašt yār,
 Rūh rē bē (Hindū o Muslim) che kār. (S., Rūmī)

(By loving wisdom doth the soul know life.
 What has it got to do with senseless strife
 Of Hindū, Muslim, Christian, Arab, Turk ?)

Védic Scripture repeatedly declares that the soul has no creed, caste, color, race, or sex.

Indeed only the names, the words, differ. The thing meant is the same. Allāh means God, Akbar means greatest, Ishvara or Déva means God, Parama or Mahā means greatest; Allāh Akbar literally means Param-Eshwara or Mahā-Déva. Zoroastrian Ahura-Mazdāo (equivalent to Samskrī Asura-Mahad-dhā), also means the 'wisest' and the 'greatest' God. Rabīm and Shiva both mean the (passively) Benevolent and Merciful; Rahmān and Shankara both mean the (actively) Beneficent. Dāsa and Abd both mean servant; Qādir and Bhagavān both mean Him who is possessed of *Qudāt*, Bhaga, Aishvarya, Might, Lordliness, Bhagavān Dās is absolutely the same as Abd-ul-Qādir, Servant of God the Almighty.

Such is a very simple but very clear illustration of the fact that differences between religions are differences only of words, names, languages, or of non-essential superficial forms; and sometimes of

emphasis, on this aspect of the Truth, or of Virtue, or of Duty, rather than another ; never, of Essential Ideas. Founders of Religions, *i.e.*, Re-proclaimers, in new forms, of the One Universal Religion, have laid greater stress, now on this, now on that other, aspect of the One Religion, as needed by the special times, places, circumstances, in which they lived. The Essential Religion, *Vidyā*, *Irfān*, Wisdom, is eternal, universal, im-personal, all-personal, unchanging, in *substance*—like the facts and laws of mathematics ; the *tāpas*, ' fire and fervour ', ' blazing heart-energy ', ' passionate compassion ', ' ascetic glow and inspiration ', of the ' magnetic personality ' of each Re-proclaimer, is new, is his fresh ' personal ' contribution, and gives a new *form* to the eternal *substance*.

In other words, the Founders, so-called, of *new* religions, are really only Re-proclaimers of the same Essential Truths, in new languages, new *forms*, amidst new settings, new conditions of life. Hence they may be said to be *Re-form*-ers only. There is never any really new Religion (in the singular) ; but always only the One Eternal Universal Religion, which is the Common Core and Essence of all particular religions. These are new religions (in the plural) in *this* sense, that, after each Re-proclaiming Re-former, his followers have gradually built up new rites, ceremonies, forms, around that core-teaching.

in consequence of new conditions of new times. Thus each particular religion has put on the appearance of newness; and the more so because the *new ritual* gradually overpowers, covers up, hides away completely, the Ancient Core, so that the Means swallow the End, and begin themselves to pose as the end. The case of new civilisations, which grow up and decay side by side with new religions, is the same. The language, dress, food, housing, social conventions, manners-and-morals, marriage forms, domestic ways, art-forms, recreations, etc., of each, are more or less different from those of others; yet the essential urges, needs, appetites, mental and bodily faculties, which are exercised in, and satisfied by, each, are the same. The God in Man, and in all Living Beings, fulfils Him-Self in ever-varying ways; in every way is He Him-Self fulfilled.

To some minds, the work of pursuing, discovering, clasping to their heart, such agreements, is a great joy; and the opposite process of dwelling upon differences alone, a sheer pain.

The Joy of
Agreement

Khush-tar ān bāshad ke sirré dīl-barān

„ Guffā āyad dar hadīse dīgarān (S)

(It is a great delight to find

„ One's own thought in another mind—

„ The secret of the Lovely One,

Disclosed in others' narration,
Giving Him meed of highest praise
In delicately worded ways)

Iṭi nānā pra-sankhyānam
taṭṭvānām kavibhiḥ kṛtam ;
Sarvam nyāyyam yukti-mat-ṭvāt,
viduṣhām kim asāmprāṣam ? (Bh)

(In varying ways the sages have described
The same unvarying and essential truths ;
There is no real conflict 'twixt them all ;
The knowers know the way to reconcile
Many the words and ways in which the wise
Have tried to teach One Truth to all Mankind
Each way, each word, is right in its own place.
There is no conflict 'twixt them all at all
The sages see and say the Same in each)

The most beautiful face cannot see and appreciate its own beauty until it looks into a mirror. As Sūfis say, God had to look into the mirror of Non-Being, *A'dam*, *A-sat*, *Shūnya*, in order to behold and realise the infinitely varied beauties that lay hidden in Him-Self. *A'yniyat-i-haqiqi*, *Ātm-ādvaita-satṭā*, the Truth of the Self's Oneness, Ownness, is realised only by means of *Ghauriyat-i-ṣabāri*, *Īṭar-ābhāsa*, *Dvaita-mithyātva*, the Falsehood, the Illusion, of hypothetical, suppositional, Otherness, which has no *real* existence

Dar āyīna gar-che khud-numāi bāshad,
 Paiwasta ze khwēsh-tan jūdāi bāshad,
 Khud rā ba libās i-ghair didan a'jab ast,
 K-in b-nl a'jabī kār-i-Khudāi bāshad. (S.)

(The vacant looking-glass doth show the Self,
 Yet in that Self there is an Otherness !
 Marvel ! In mask of Other to see Self ;
 This shining miracle of miracles.
 Than God's Own Self None-Other can achieve !)

The Play, *Krīdā*, *Laīb* and *Lahw*, of God is an Inter-play of love, *Ishq-bāst*, *Rāsa-līlā*, between God's Self and His reflected image, an-Other ; the same yet not the same ; indeed reversed. We cannot realise the full significance of our own thoughts until we see them reflected in another mind. That is why speakers wish to be heard, authors wish to be read, artists wish to be appreciated, by others. To cognise an idea through the veil of one language only, is to see it with one eye only, as it were, from one standpoint, in one perspective only. To see it through another language also, is to see it with both eyes from many angles of vision, through a stereoscope. A new fullness of meaning breaks out from the two sets of words, and stands forth in clear relief, almost independent of all words. Communion between two friends brought up in two different cultures, but able to realise the underlying identity

of the spirit of refinement and enrichment of life, is more interesting than that between friends brought up in the same culture. It has the charm of a more diverse-sided novelty, of travel in a new country, full of friendly hospitality, with scenes, foods, drinks, dresses, manners, flowers, fragrances, as beautiful, as tasteful, as delicious, as gracious, as those of one's own, yet also different. That is why God's l-One-ly Self, to vary the mono-tony, broke forth into infinite multi-tony.¹

Tad eva rūpam ramanīyaṭāyāh

Kṣhané kṣhané yan navaṭām vidhaṭṭé

(Shri-harsha, *Naishadham*)

(Beauty, True Beauty, doth appear, new, fresh, '

E'er different, ever splendid, every day,)

To be able to recognise the Dearest of Friends only if He is clothed in one dress and no other, is not to know the Friend at all, but only the Dress. Beloved! I will dress you in many dresses; in the kimono of Japan, the mandarin coat of China, in the *ava-siya* and *uṭṭariya*, upper and lower wrap, the golden *shāta-pata*, *sāri*, of India, in the *shāls* of Kashmīr, in the *abā* and *chogha* of Persia, in the *burnous* of Arabia, in the multiform hats, blouses, jackets, coats, petticoats, gowns, shirts, shorts, trousers, kilts, of the several countries of

¹ See f.n. (p 61 *supra*), *Yār-i-mārā* . .

Europe, in the plumes of the Amer-indian, the toga of the departed Roman, the mail of the medieval knight of Asia and Europe! Beloved! will you not be able to recognise your own True Self, your own Beautiful Face, your own Gracious Goodness, in all these disguises, when a mirror is placed before you, each time your garments are changed? Beloved! you must recognise your own voice and your own meaning, surely, whether you speak in Samskr̥t, or Arabic, or Hebrew or Greek, or Latin, or Chinese, or Japanese or Zend or Pāli, or Prākṛt, or Gurmukhī, or any of the thousands of languages you yourself are always inventing, and forgetting from time to time, in order to fashion new others for your Infinite Play and Pas-time!

Underneath, soaked through and through, permeating, pervading, holding fast together, all Multitude, remains ever the Unity This is the One Fact to be remembered always.

Pots, pans, jugs, jars, tumblers, decanters, kettles are many and of many shapes; the water in them all is one. Lamps and lanterns and electric bulbs are many and of many shapes; the light is one. Wood, coal, oil, fuels are many and of many shapes, the fire is one. Living organisms are many and of many shapes; the life in all is one. Religions are many and of many forms and formalities, the Universal Religion is One. . . .

"In China, when strangers meet, it is the custom for each to ask his neighbour, 'To what sublime religion do you belong?' The first is perhaps a Confucian, the second a Taoist, the third a disciple of Buddha. Each then begins a panegyric on the religion *not* his own; after which they repeat in chorus, 'Religions are many, reason is one, we are all brothers'."¹ The critic of one temperament will exclaim, "Hypocrites!"; of another, may burst out, "Old fogeys, marionettes, idiots!"; of a third, unfortunately rare perhaps to-day, would say, "Just, wise, and courteous!". Experts of different sciences, of different arts, wedded, loyal, faithful each to his own favorite, can yet admire, nay, reverence, if they are real and thoughtful experts and not bumptious quacks, the same common factor of genius, skill, unremitting application, manifesting in all.

Those who see good in others, others see good in them. Those who see evil in others, others see evil in them. Those who see both the good and the evil in others justly, others judge them justly also. 'The Science of Emotions'² tells us that if we give credit to another for a virtue, even if it be not manifest in him, his mind, his waking mind, is filled with the idea of it, and thereby we stimulate the seed of that

:¹ J. Estlin Carpenter, *The Place of Christianity in the Religions of the World*, p. 60.

² See the book, bearing this title, by the present writer.

virtue, which is also necessarily present in the sub- and-supra-conscious deeps of his (sleeping) mind, to sprout and come to the surface and manifest. If one religion appreciates another, that other will further develop the aspect appreciated, and will also reciprocate, and appreciate the one and help it to develop similarly also¹

The saintly statesman, Prince Regent Shotoku of Japan, "one of the best known figures in Japanese history, for whom, when he died in 621 A.D., the old wept as if they had lost a child, and the young as if they had lost a parent,"² reconciled the indigenous religion Shintoism, and the newly come Buddhism and Confucianism, when conflict between the priests threatened to fill the land with dissensions, in this wise: "Shinto is the source and root of the Way, and, shot up with the sky and the earth, teaches man the primal Way, Classicism (Confucianism) is the branch and foliage

¹ Compare the English adage, 'Give a dog a bad name and hang it'. This may be supplemented with, 'Give a dog a good name, and tame it'

² A beautiful little Persian verse says

Yâd dâri he waqt-e zâdan-î-to,
Hamân khândân budand o fî giriyân
Chûn Zi ke waqt-e murdan-î-to,
Hamân giriyân buwand o fî khândân

(When thou wast born, all laughed and thou didst cry:
Live so, that, when thou passest, all shall cry,
And thou alone shalt laugh, rising on High¹)

of the Way, and, bursting forth with man, it teaches him the Middle Way; Buddhism is the flower and fruit of the Way, and appearing after man's mental powers matured, teaches him the final Way. Hence, to love one in preference to another, only shows man's selfish passion . The introduction of another foreign system of faith will add a new cubit to the stature of the Nation's mind, without depriving its predecessors of their authority ; indeed each new creed enlightens the old." ¹

The poet has well said .

Mockery is the fume of little hearts,

And noble manners come from noble minds

And again,

Let knowledge grow from more to more

But more of reverence in us dwell,

For fear divine philosophy

Should shoot beyond her mark and be

Procuress to the lords of hell (TENNYSON)

" 'The teaching of sects,' said Lu Shun Yan, a distinguished Buddhist scholar, 'is not different. The large-hearted man regards them as embodying the same truths. The narrow-minded man observes only their differences' . . . The wisdom in all ages,

¹ Dr Inazo Nitobe, *Japan*, 61, 370, (pub 1931, The Modern World Series), and *Enc Brit*, 14th edn., art. Japan, 930c

entering into holy souls, maketh them friends of God, and prophets" ¹

Tafraqē dar nafs-i-haiwānī buwad,
Rūh-i-wāḥid rūh-i-insānī buwad. (S)

(Separatism, difference, exclusiveness,
Characterise at once the animal mind :
The soul of oneness is the soul of man,
The soul of all-inclusive Sympathy,
Of Unity and of non-separateness)

The Arabic-Persian word for man, *insān*, (from *ins*, *uns*, sympathy), means etymologically 'the friend of all,' 'the lover of his kind,' the 'gentleman'. So the Samskr̥t word *ārya* (from *ṛ*, to go) means 'the person to whom others, when trouble befalls them, go for relief,' 'he who is approached for help'.

Sarva-bhūtēṣhu yēna ēkam
bhāvam avyayam ikṣatē,
A-vi-bhaktam vi-bhaktēṣhu
yaj-jñānam sātṭvikam smrtam.
Pṛthagbhuva tu yaj-jñānam
nānā bhāvān pṛthag-vidhān,
Vēṭṭi sarvēṣhu bhūtēṣhu
yaj-jñānam viddhi rājasam (G.)

¹ J E Carpenter, *ibid*, 66, 67

Nivāran-ārṭham arṭham arṭum yogyo bhavéṭ ṭu yah,
 Āryaṭé saṭaṭam ch-ārṭah, sa Ārya ṛi kaṭhyaṭé.

(Through all forms whatsoever runs One Life,
 Immortal, making indivisible
 All those that seem divided endlessly—
 The higher, *sāttvik*', wisdom seeth thus
 But that which takes the separate-seeming many
 As many only, separate for ever—
 That sight is of the lower *rājas*' mind)
 (He who is worthy to go to, for help,
 For persons in distress, and unto whom
 Such ever do resort—true Ārya, he)

That all the creeds and practices, all the parts, of
 any religion, are not equally impor-
 tant, not essential, is patent. All
 religions themselves make distinc-
 tions between the obligatory and the optional,
mohkamāt and *mushābihāt*, *niṭya* and *kāmya*,
āvashyaka and *aichchhika*. That duty
 varies with time, place, and circumstance, is also
 obvious, and is plainly stated too in all religions.

Désa-lāla-nimittānām
 bhédair-dharmo vibhidyaté ;
 Anyah dharmah sama-sṭhasya,
 viśama-sṭhasya cha aparah.
 Na hi éva aikāntiko ḍharmah ;
 dharmo hi āvasṭhukah smṛtah.

Nahī sarva-hitah kash-chid

āchārah sam-pra-varitatē

Tasmād anyah pra-bhavaṭi ,

sah aparam bādhatē punah ,

Āchārānām an-ukāgryam

tasmāt sarvatra lakṣhayē

(Mbh , Shānti-parva.)

(Changes of time and place and circumstance
Always canse changes in the duties too
The law for men is one in time of peace,
And quite another in calamity.)

° (There is no single custom that holds good
Always. Therefore doth dharma e'er depend
On circumstance. No special law and manner
Hath e'er been found which giveth only help
To all and everyone, and hurt to none ;
Therefore 'tis changed for one that does seem
better,

More suited to the different conditions
Hence do we see the great variety
In laws and customs of humanity.)

Anyē Kṛta-yugē dharmāḥ, Trētāyām, Dvāparē,
aparē,
Anyē Kali-yugē nṛṇām, yuga-hrās-ānu-rūpataḥ.
(M.)

(As men change character and ways of life,
 So change the laws their elders make for them ;
 Both vary, side by side, from age to age.
 One law is for the Golden Age of Truth,
 And ready ' doing ' of loved Elders' words
 Another for the Age of infant Sin ,
 Yet other for the Age of equal Strife
 Twixt well-grown Vice and Virtue ; and a fourth
 Is needed for the Time when Discord reigns).

"To everything there is a season, and a time for every purpose under heaven ; . . . a time to be born and a time to die ; to plant, and to pluck up ; to kill, and to heal, to break down, and to build up ; to weep, and to laugh ; to keep silence, and to speak ; to love, and to hate ; a time of war, and a time of peace " (B., Eccles)

Inna-kum fī zamānun man ṭaraka min-kum,
 a'shra mā omera behī halaka ; summā yāfī
 zamānun min-hum be-a'shra
 mā omera behī naja. (H., Tirmizī.)

(Ye now are in an age in which if ye
 Shirk even one-tenth of what is ordained
 Ye will be ruined After this will come
 A time when he who will do e'en one tenth
 Of what is ordered now will be redeemed.)

The greatest of all Sūfī writers, Maulānā Jalāl-ud-dīn Rūmī, has used strong language in distinguishing

between the essentials and the non-essentials, *pradhāna* and *gaunāmsa*, *usūl* and *furū'*, of religion. Describing the purpose of his work, the famous *Masnavī*, which is accepted by the Muslim world generally as next to *Qur'ān* itself in holiness, he says :

Man ze Qur-ān maghẓe rā bar-dāshṭam,
Ustukhān pēshé sagān andākhtam. (S.)

(The marrow from the *Qur-ān* have I drawn
And the dry bones unto the dogs have cast.)

As regards the profound respect in which the *Masnavī* is held among learned divines of Islām, a verse is current among them :

Man che goyam wasf-i-ān ā'ī janāb,
N-īst paigham-bar walé dārad kīṭāb
(How may we well describe this great soul's

greatness !

He is not called a Messenger from God,
Yet in his hands he holds a Holy Script)

Jesus has a blunt saying similar to Rūmī's, about "casting pearls before swine", i.e., those as yet unable to appreciate them. Kṛṣṇa condemns in very plain terms those who are always harping upon outer ritual and neglecting inner wisdom.

Yām imām pushpīṭām vācham
pra-vadanti a-vipash-chitāḥ,
Vēda-vāda-ratāḥ, Pārṭha,
n-ānyaḍ-asṭ-īṭi vāḍinaḥ. (G.)

(They who are always praising Védic rites
And ceremonies, saying there's naught else
Worth thinking of, are very foolish men.)

Even the benevolent Masters have, now and then,
to use strong, even harsh, language, when it is necessary
to shake very heavy inertia !

From another standpoint, for the purpose of
gradually leading on the child-soul from the in-essen-
tial to the Essential, from the symbol to the Meaning,
we are advised to " Give milk to babes and meat to
the strong ", (B) Even Moses and Mubammad
are scarcely able at first to look on the *Nūr-i-Qādir*,
' the blinding effulgence of the Face of God wholly
unveiled.' Even Arjuna trembles when his eyes are
first opened for briefest instant to ' That Glory
greater than a thousand suns ', ' Light of lights ',
jyoṭṣīśhām jyoṭṣīḥ, (*Gītā* and *Up.*), the Glory
of the Universal Self ; on beholding which, all small
individual self-hood and self-ishness shrivel into
nothingness. Therefore,

Apsu dévā manushyānām,
divī dēvāḥ manīṣhinām,
Bālānām kāshtā-loṣhtéshu,
budhasya Ātmanī Dévatā (Agni Purāna.)

(Child-souls may find their gods in wood and
stone ;

More grown-up souls in sacred lakes and streams ;

The older-minded in the orbs of space ;
The wise see Him in all-pervading Self.)

"We speak wisdom among the perfect or initiated, not the wisdom of this world, nor of the archons of this world, but divine wisdom in a mystery, secret—which none of the archons of this world know." (B., Paul.)

Jesus says ·

"To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath (the key) to him shall be given, and he shall have more abundance, but whosoever hath not, (or is likely to misuse the key to the sacred secret knowledge), from him shall be taken away even that (which) he hath (B) ¹

¹ In the minor Eleusinian Mysteries of Greece, a sow was washed to typify the purification of the neophyte, as her return to the mire indicated the superficial nature of the work that had been accomplished H P Blavatsky, *Isis Unveiled*, II, 493 For many quotations from others, see H P.B, *The Secret Doctrine*, vol v, section iv (Adyar edition). See also the articles 'Mystery' and 'Eleusis' in *Enc Brit* The rites and ceremonies of Védic याज्ञिका may be regarded as an earlier form of such 'mystery-initiations'

These minor and major Eleusinian Mysteries, into which only the select were initiated, are constantly referred to in Greek literature All the great dead religions had their 'mysteries' and their ceremonial initiations of the worthy into them. They were dramatic ceremonies symbolising the psychical, moral, and also physical trials and tests of the progress of the soul from stage to stage

But in order to make our investigation, very brief and merely suggestive as it must be here, somewhat systematic, we should try first to ascertain, even though only rapidly, the nature of what is called Religion.

The Nature of Religion

The word 'religion', which is in use in the Christian world, is derived from Latin words (*re* and *legere* or *ligare*) which mean 'to bind back'. Therefore it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties; binds them all also to God; endeavours to lead them back to that World-Soul, from Whom their lower nature makes them stray away again and yet again, in too eager following of the objects of the senses; and binds to, and keeps their minds fixed on, that Supreme Principle of Unity, amidst the press of all their daily work, in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another, by the common bond of God, the All-pervading Self, is the power to give birth to and to nourish and maintain, a

in real evolution, through which the person undergoing initiation was passed. The intention seems to have been to prepare for real life's trials and tests. Sometimes, this preparation was so severe that nothing in real life could be more so, as, today, in the case of the physical 'endurance' and other trainings, tests, and rehearsals of athletes, racers, aviators, swimmers, film-thrillers, and soldiers.

high civilization. It is noteworthy that every historic civilisation has had, and has today, its specific religion, its worshipped ideal. Indeed, the birth of a new religion, i.e., a fresh re-viv-al of the *Spirit* of religion, whence united co-operation, has invariably preceded, and given birth to, a new civilisation.

The corresponding Védic word is *Dharma*, from *ḍhṛ*, to hold and bind together, which has exactly the same significance

A Jaina sage defines *Dharma* thus

Samsāra-ḍṇhkhapaṇ saṭṭvān

Yo dharaṇi uṭṭamé sukhé

(*SAMANTA-BHADRA*).

(That which leads beings out of the world's woes,

And 'holds them fast' in highest bliss, is *Dharma*.)

We have seen (p. 68) that the *Vaisheshika* philosopher's definition is, 'That which helps to achieve *abhyu-daya*, prosperity, here, and also *nishrēyas*, highest happiness, hereafter, that is *Dharma*', the joys of earth and heaven, and the bliss of realised Infinitude and Immortality, during the life on earth and thereafter too. , *Manu* says,

Dandam Dharmam vidnr-budhāh.

(The Rod, resistless, of Compulsion, held
By Royalty, which meteth good for good
And ill for ill, and ordereth all things—
That Rod is Dharm' embodied. Thus, the
wise)

And here we see the etymological definition, given
in *Mahābhārata*,

Dhāranāḍ Dharma iṭi āhuh,
Dharmo ḍhārayaṭi prajāh. (Shānti-parva.)
(That which binds fast all beings, each to each,
With bonds of rights-and-duties ; binding these
Also together, in unfailing law
Of Action and Reaction, whence arise
Reward for good and Punishment for ill,
And thus preserves mankind—Dharma is That.)

The Unity of the Universal Self is the Ultimate
Dharma, characteristic property, quality, attribute,
which is the obvious cause and source of *all* these
aspects and meanings of Dharma.

The 'holding together' of human beings in a
'society' is not possible without perpetual 'give-
and-take', 'right-and-duty', incessant little or great
acts of *self-sacrifice*, *yajña*, *qurbānī*. The 'self-
affirmation' of any one individual is not possible
without corresponding 'self-denial' on the part of
some other or others And *vice versa*. More ; each
individual, to secure selfish self-expression, must

impose upon himself some unselfish self-repression, self-restraint, self-denial, also. Egoism and altruism make each other possible. Each disappears without the other. Such is the Law of Duality, which pervades the Multiplicity of the World-Process, in subordination to the supreme Law of Sacrifice, *yajña*, *qurbānī*, of one's own smaller self's lower desires, in ever-growing degree, from birth to death of body.

Saha-yajñāḥ prajāḥ śṛṣhtvā
 purā uvācha Prajā-patib—
 Anēna pra-saviṣhyadhvam,
 ésha vo astu iṣṭa-kāma-dhuk. (G.)

(By sacrifice of His own Perfect Being,
 His Else-denying ' Singleness of Self,'
 The Lord created countless Progeny
 Of ' Many selves ', together with the Law
 Of Sacrifice ; and gave them this command :
 ' By Mutual Sacrifice, by Mutual Help,
 Shall ye all grow, prosper, and multiply ,
 This is the cow will milk you all rich things ')

The self-sacrifice of each *smaller* self for the sake of the *larger* Self, which larger self is *felt* to be embodied in Society as a *whole* , and the corresponding self-sacrifice of that *larger* Self or Society for the sake of each *smaller* self, which smaller self is *felt* to be integral *part* of the *whole*—this mutual

self-sacrifice, though internally motivated by all-wise Philanthropic Love, has yet to be externally regulated by all-loving Wisdom, through Laws which lay down rights-and-duties, which bind rights with duties, and all human beings with the bonds of both. The *feeling*, and the implicit and explicit *recognition*, of the omni-presence of the larger Self; and of one's particular smaller self being a part of, and subordinate to, It, as a cell or a tissue in an organism, this feeling, this recognition, may be said to be the quintessence of 'religion' or 'religionsness'. Conscious *conviction* that every 'finite' is created, ideated, maintained, 'held together', and periodically manifested and indrawn, by the Infinite; this, and corresponding *philanthropic desire* and *action*, may be said to make up the whole of Religion¹

The word *Islām* has a profound and noble meaning which is, indeed, by itself, the very essence of religion. Derived from *saḥm*, peace, *śānti*, it means 'peaceful acceptance' of God, calm resignation, submission, surrender, *pra-ni-dhāna*, *prapatti*, of the small self to the Great Self, letting out of egoism and letting in of Universalism; *namas-kāra*, *na mama kiṃtu tava ihā*,

¹ The idea is more fully expounded in other works of this writer, especially *The Science of Religion* or *Sanātana Vaiṣṇava Dharma*

"Thy will be done, Lord I, not mine", whence only the mind, the heart, at peace with itself and with all the world

The significance of 'D h a r m a' is the same, for what else can 'hold together' living beings than mutual 'rightful-ness' and 'du(e)-ti-fulness', mutual righteousness and duteousness, mutual rights-and-duties, through common 'submission' to the Will of the Divine Self? The very important question arises here at once, How may human beings ascertain what the Will of the Divine Self is, generally; and, even more, in particular cases. The answer, in brief, is. (a) Universal Essential Religion, Scientific Religion, Spiritual Science, tells us what that Will is, generally, (b) *particularly, good-and-wise* laws, defining rights-and-duties, made by *good-and-wise* legislators, who know, love, fear God, i.e., the Supreme, Universal Self of All; who therefore disinterestedly wish well to all just interests of all sections, classes, vocations, who, as far as is humanly possible, are 'near God', are 'Sons of God', are embodiments of the Higher, Better, Nobler, Wiser, Philanthropic Self of the People, and who are sincerely trusted, honored, and duly selected and elected by the People to make laws,—such laws will represent the Divine Will, as nearly as possible for human beings. It is obvious that only good-and-wise laws can promote the general welfare, and that

such laws can be made by only *good-and-wise* persons. Legislation and administration by *such* only can establish 'the kingdom of heaven on earth'.¹

The essence of Christianity is, thus, same as that of Dharma. 'Christos' means 'anointed,' 'bathed in Divine Wisdom', whence only replacement of the small self by the Great Self.

So 'Vaidika-Dharma' etymologically means the Religion of *Knowledge*; 'Sanāṭana-Dharma' means the Religion, the Way, of the *Eternal* Self; 'Mānava-Dharma', Religion of *Humanity* and *Humanism*; 'Bauddha-Dharma', Religion of *Buddhism*, *Wisdom*, 'Ārya-Dharma', Religion of the Good, the Noble-minded. The other Islāmic name for religion is *Mazhab*, which means the 'Way', i.e., the Way of Righteousness, the Path to God and Happiness.

'Dharma' is also a *triple* Way, sub-divided into three intertwining Mārgas or Paths, of Knowledge, of Devotion, of Works. Buddhism, as we have already seen, also describes itself as the Middle Path, and, again, in greater detail, as the Ashtāṅga Ārya Mārga, 'the Noble Eightfold Path'.² But always the One and only Path is the Path of Non-Egoism, of Unselfishness,

¹ For fuller exposition, see portion numbered 20, on 'Social Organisation', of ch iv *infra*, and Appendix

² The eight are "Samyak dr̥ṣṭi, . sankalpa . . vāk, . . karmānta, . . Ājiva, . . vyāyāma, . . smṛti, . . . samādhi, *right* view, *right* resolve, . . . speech, . . .

Tark-i-khudī, *Asmitā-jyāga*, whence True Knowledge, Right Love, Righteous Action; and the only Light on the Path is the Light within, "the Light that lighteth every one," the Light of the One Self.

Jyotiṛ-Ātmani, na anyatra;

sarva-jantushu tat samam (Bhāg.)

Christ has said: "I am (i.e., is) the Way, the Truth, and the Life" To know that (the) I (is) am all selves is to know the Truth. To love all selves as my-Self is the right Life To do unto all selves as to my-Self is the righteous Way. .

Shinto, (the word is said to be Chinese), the ancient religion of Japan, now practically merged into Buddhism, is *Kāmi-no-michi*, (in the Japanese language), 'the Way of the Spirits,' 'the Divine Way,' 'the Way of God'. *Kāmi* are the indwelling spirits—all sparks of the One Spirit¹

action, . . livelihood, . . endeavour (healthy recreation), . . recollection (mindfulness, alertness), . . concentration (collectedness of mind, meditation, reposefulness)" These are readily classifiable under *right* thought-desire-action Compare Christ's eight beatitudes. "Blessed are the poor in spirit, . . they that mourn, . . the meek, . . they which hunger and thirst after righteousness, . . the merciful, . . the pure in heart, the peace makers, . . . they which are persecuted for righteousness' sake", (B., Matthew, ch 5)

¹ In Shintouism, Con-tou is Chaos, Yo is Heaven, male ethereal principle, In is Earth, female material principle Jun is man; *Āmē no ōni nāka nushi no Kāmi*

The name of the religion given by Lao-tse to China is *Tāo*, which, again, means the 'Way'.¹

is Divine Monarch of the Central Heaven, *Tākā mī onosubi no Kāmī* is Exalted Imperial Divine Offspring of Heaven and Earth, *Kāmī mī nusubi no Kāmī* is Offspring of the gods, *Isu no gāi no Kāmī* is male dark muscular being, *Ekū gāi no Kāmī* is female fair weaker more delicate being

¹ "The idea of the middle path, that lies between the opposites, is found in China, in the form of Tao. The meanings of Tao are (1) Way, (2) Method, (3) Principle, (4) Nature force or Life-force, (5) the Regulated processes of Nature, (6) the Idea of the World, (7) the Primal Cause of all phenomena, (8) the Right, (9) the Good, (10) the Eternal Moral Law. Some even translate Tao as God. Lao-tse, (born 604 B C), in *Tao-te-king*, says Tao seems to have existed before God. It is undefinable, perfected, . . . formless, al-one, unchanging, inexhaustible beyond reasoning, unseizable, nameless, existing and non-existing also. Dwelling without desire, one perceiveth its essence, clinging to desire, one seeth only its outer form. . . The kinship with the basic Brahmanic ideas is unmistakable—which does not necessarily imply direct contact. The primordial image underlying both the *Ṛta-Brahma-Ātmi* and Tao conceptions is as universal as man, appearing in every age, among all peoples, whether as Energy-concept, or Soul-force, or however else it may be designated. The knowledge of Tao has therefore the same redeeming "['freedom'-giving, 'salvation'-bringing, 'moksha'-bestowing] "and uplifting effect as the 'knowing' of Brahman. The complete one" [the perfected 'son of God', *kāmī*, *mukta*] "is beyond intimacy or estrangement, profit or injury, honor or disgrace. Being one with Tao resembles the spiritual condition of a child," [compare verses of *Gītā*, to same effect]: C G. Jung, *Psychological Types*, 264-266. What else can

In every case what is meant is the Way which leads to happiness, to peace; to freedom from bondage to Egoism and thence to doubts, freedom from fear of pain and death; by leading to the God within, i.e., to the realisation of the identity of the individual with the Universal Self, whence illumination, and assurance of Immortality. We have seen before that so long as men fear pain and death, so long will they necessarily crave religion. It is the climax of religion itself which, by proving that all our pain is self-inflicted, (since it comes only as consequence of our own selfish desire), and by

the Essential Concept be than 'as universal as man', when it is the Essence of Man him-Self, is his very Self! What, in *Vēda-manṭras*, is named Satya and R̥ta, is mostly called Brahma and Dharma in *Upanishads* and *Smṛtis*, or Puruṣa and Prakṛti or Sva-bhāva in some of the *Daśhanas*. The words Brahma and Dharma include all the meanings, ascribed above to T̃ao, it will be readily noticed that they are all closely allied aspects of the same thing, and shade off into one another.

Dr Michiji Ishikawa, in his paper on 'Shinto Theology', (*The Religions of the World*, I, 371-377, pub: by the Ramakrishna Mission Institute of Culture, Calcutta, 1938), says "Shinto is the All-pervading Universal Way. According to Shinto mythology Ame-no mi naka-nushi (Heaven-centre-ruling Deity) is the *Absolute Universal Self*, from which both Kankai (visible) and Yukai (invisible) worlds have come into existence through the activities of the three deities of Musubi, the Principles of Creation, of Completion, and of the Controlling Bond between," cf., Brahmā-Shiva-Vishnu."

annihilating fear of annihilation, can abolish need for religion. When man has found God, his own Eternal and Infinite Self, and has thrown away his smaller self, he has himself become the Truth, the Life, the Way, and no longer needs any other way to God.

Whichever track we try, we always come round to the one and only way—of merging the small self in the Eternal Self, the dew-drop in the Sea.

We may distinguish three main parts or aspects in all the great religions. In Vaidika Dharma, they are expressly mentioned Jñāna-Mārga, Bhakti-mārga, Karma-mārga. Generally corresponding to these are, *Haqīqat* or *Aqāyad*, *Tarīqat* or *Ibādāt*, and *Sharīyāt* or *Mā'mulāt*, of Islām. *Gnosis*, *Pietas*, and *Energeia*, (a) Way of Knowledge, Illumination, Gnosticism, (b) Way of Devotion, Pietism, Mysticism, (c) Way of Rites and Ceremonies and Works of self-denying Charity, Activism, Energism, Practicalism—these seem to be similarly distinguished in Christian theology, and to have the same significance. *Via contemplativa*, *via unctiva*, *via purgativa*, are Latin names for the same, in the writings of the Fathers of the Christian Church. In the Buddhist Eightfold Path, (see p' 109 *supra*), the three most important, under which the other five may be classified, are Right Knowledge,

Right Desire, and Right Action—*Samyak-dṛṣṭi*, *Samyak-saṅkalpa*, and *Samyak-vyāyāma*, which are same as the three Vaiṣṇava *Mārgas*. Jain teaching is same.

Samyak-darshana-jñāna-cārītryāni Moksha-Mārgah.
(UMĀ-SWĀMĪ, *Tatto-ārtha Sūtra*)

(The way to Liberty is Right Desire,
Right Knowledge, and Right Conduct—three in
one).

These are known as the 'three jewels', *ratna-traya*, in Jainism.

Darshana here stands for *ichchhā* or *bhakti*, and *cārītrya* for *kriyā* or *karma*.

I am (a) the Truth, (b) the Life, (c) the Way. (B)
Sharīf'at rā shāh-e-khwesh sāzād,
Tarīqat rā wisāl-e-khwesh sāzād,
Haqīqat khud maqām-e-zāt-i-Ū dān,
Buwad dāyam miyān-e-kufr-o-īmān.

(S, *Gulshan-i-Rās*.)

(His outer garment woven is of Works;
His inner, of Devotion's ecstasy;
Him-Self, Knowledge of Truth, that wears the two
Standing between belief and unbelief.)

Yogās-trayo mayā proktāh,
Jñānam, Bhaktish-cha, Karma cha. (Bh.)

(Three Yoga-ways have I declared to men.—
Of Knowledge, of Devotion, of right Deed).

Kāma-mayah éva ayam purushah; sa yañhā-kāmo
bhavañ, ñat-krañur bhavati; yañ-kratur bhavañ ñat
karma kuruñé; yat karma kuruñé, tad abhi-sampad-
yañé. . . Tañ éva sakñah saba karmñé éñ lingam,
mano yatra nishakñam asya; (*Br. Up.*, 4. 4. 4-5-6.)

Añha kñalu krañu-mayah purushah; yañhā krañur
asmin loké purusho bhavañ, ñathā ñah préñya
bhavañ; (*Chh. Up.*, 3. 14. 1.).

(Desire is core of individual man;
As is the strongest wish, such is the will;
As is the real will, such is the act;
As is the act, such doth becomes the man.
As is the craving which absorbs the mind
At the last moment, such the shape also
Which is assumed by the subtle form,
In which the soul goes on to other worlds)
Ñañhā asya Shaktir viviñhā éva shrūyañé
Svābhāvikī jñāna-bala-kñyā cha. (*Śvetā. Up.*)

(Threefold His Energy is said to be—
Power of knowledge, of desire, of deed.)

As a man thinketh in his heart, so is he.

(*B. Prov.*, 23-27).

Shraddhā-mayo ayam purushah

Yo yach-chhñāñhah sa éva sah. (*GM.*)

(Man is made up of faith; faith is the man.)

- Chittam éva hi Sam-sārah;
 Tam prayaññéna shodhayét,
 Yach-chittas-tan-mayo bhavañi;
 Guhyam eñāñ Sanāñanam.

(*Mañtrāyañi Up.*, iv. 4. 3.)

(The mind in all the world; then make it pure,
 As is his mind, such is the man always,
 Mind well this truth that comes from time of old;)

Vāg-dando-(a)tha mano-dandah
 kāya-dandas-tatha-iva cha,
 Yasya-été nīhitā budhāhu,
 tri-dandī-ti sa uchyatē. (*M.*)

Kāyēna samvaro sādhu, sādhu vāchāya samvaro,
 Manasā samvaro sādhu, sādhu sabbattha samvaro,
 Sabbattha sambuto bhikkhū sabba-dukkhā
 pamucchchañ. (*Dh.*)

(Good is it to control the thought, the speech,
 The act, the wise man who will thus restrain
 All these, he will, for sure, cast off all pain;
 He is true 'thrice-ruled' bhikkhu-san-nyāsi)

. In these three words, knowledge—desire—action,
 jñāna—ichchhā—kriyā (corresponding with
 sañña—tamas—rajas), ~~śm—kṛtā—śā~~ *śā*, ~~śā~~ *śā*,
~~—śā~~ *śā*, we find indicated, in terms of

psychological science, the reason why all religions have this threefold nature. The human mind has three aspects. Human life is one incessant round of conscious or sub-conscious knowings, wishings, and doings. Only if we know rightly, wish rightly, and act rightly, can we secure happiness here and hereafter, for ourselves and our fellow-creatures. Religions teach us what are the most important items under each of these three heads, and how we may secure them.¹

A triad almost more frequently met with, is that of right thoughts-words-deeds; *mano-vāk-karma*; *kṣayāl-gaul-fa'l*; *humata-hukhta-huvarshita*, (Z.)² Here, 'words' stands for 'desire'.

¹ "In his pronouncement, initiating the New Life Movement in China, (Feb 1934), Marshal Chiang Kai Shek referred to the four traditional foundations of Good Character Li, I, Lyang, and Chih. These seem to be equivalents of (1) Righteousness in Action, (2) Non-separatism or Unionism in Desire, (3) Free Knowledge, or clear, plain, discriminate right course; (4) Self-consciousness, conscience which makes one feel ashamed to go against I and Lyang. In other words, briefly, (1) karma, (2) bhakti, (3 and 4) jñāna."

(Prof. Tan Yun Shan, *Modern Chinese History*, p 97).

² *Humata* is, in Skt., *su-matam*, right-thought, well-thought, *hu-khta* is *su-uktam*, right-words, well-spoken, *hu-varshita* is *su-vṛṣham*, *su-varhutam*, *su-vṛdham*, *su-vṛtam*, *su-varṣitam*, *su-kṛtam*, well-done, well-worked, well-raised, right-deeds).

Manasi ékam, vachasi ékam,
karmani ékam mah-âtmanām,

Manasi anyad, vachasi anyad,
karmani anyad dūr-âtmanām (Mbh.)

(In the great soul, thought, word, and deed are one;
In th' evil, all are different, each from each.)

Civilizations are also, correspondingly, made up of (a) bodies of knowledge, science, learning, (b) of special tastes, aspirations, ideals, arts, ruling passions, and (3) of characteristic ways of living, behaviour, forms of enterprise. The larger, the more varied, the more carefully ascertained the knowledge; the nobler, the more aesthetic, artistic, philanthropic, the ideals, tastes, aspirations, emotions; the more refined the ways of living and the more humanitarian and wide-reaching the enterprises and activities—the greater and higher the civilization.

(To those who think good, speak good, and do good,
And not to those who think ill, speak ill, and do ill,
Do I belong—saith Ahurē Mazdā)

(Z, Yasna, 10-16, T.H.R., p 98)

Compare the Upanishad verse

Eshā dāivī vāg anu-vaḍati śtanayīnur, da-da-dā itī,—
dāmyaja-ḍaṭṭa-ḍayaḍhvam. (U.)

(Heaven, with voice of thunder, counsels us
'Da-dā-dā'—Do deny your lower self,
Do deeds of charity, and do take ruth
On all the weak and frail and innocent.)

Thus does the quality of every civilization depend upon its working out of the threefold principles of its religion.¹

Educationists in particular should always bear in mind the fact that the pupil is a unity of intellect, emotion, and physical body, and that that education only is good which informs the intellect with true and useful, cultural as well as vocational, knowledge, disciplines the emotions and the will into a

*Their Relation
to Education.*

¹ Various religions and sects, philosophies and schools, civilisations and epochs, *emphasise* various aspects, facets, parts of the same One Universal Way and Life and Truth, though all necessarily expound, implicitly, if not explicitly, all the aspects, for these are all inseparable. Thus, one emphasises knowledge more, another, devotion, another, action, one stresses (comparatively changeless) Rest, another changeful effort, Evolution, progress, another, cyclicity and periodical balancing, one, the Shiva-aspect of the Absolute, Peace, repose, abstention from restlessness, another, the Shakṭi-aspect of the same, Power, Libido, Élan Vital, another the inclusion of the latter within the former, one more prominently embodies and expresses Law and Order, another, Beauty, Music, Fine Arts generally, another Trade, Enterprise, Colonial activity, another, Martial ardour. Which religion or civilisation expresses and embodies which aspect most—opinion as to this will, again, at least partly depend upon the personality of each observer. Thus, one person may think Buddhism mainly philosophical, rationalist, Intellectual, another as compassionate, benevolent, philanthropic, hence Emotional; another as renunciant of comforts for the bhikshus themselves, but ministrant towards the general public, hence Actional ~

strong, fine, righteous character, and trains the body into hardy health, active strength, handsome shape and occupational skill

This trinity is good, nay, very necessary, for educationists to bear in mind for another vital purpose also, if the indications in the old books be right. In modern educational theory and practice, while, no doubt, some valuable additions have been made, in the way of tests of *degrees* and kinds of *intelligence*, attention does not seem to have been equally given to the testing of *kinds of temperaments*, i. e., whether the element of knowledge predominates in the pupil, or of action, or of desire. Yet without such testing, the secret of the discovery of the vocational aptitude of the student, and of appropriate education and subsequent proper fitting into a society, is not likely to be found.¹ Expert details too often swamp vital principles, in science as well as in religion. So, the wise priest, minister of soul and keeper of conscience will discriminately guide each parishioner along the way of either works, or devotion, or knowledge, according to his inner requirement. So, the wise physician, minister of body, will prescribe only after ascertaining the patient's temperament, constitutional peculiarity, personal idiosyncrasy, diathesis.

¹ For fuller exposition of this point, the reader may see *The Science of Social Organisation*, vol II, pp. 682-744 and III, pp 745-766.

CHAPTER II

WAY OF KNOWLEDGE, I.E., THE INTELLECTUAL CONSTITUENT OF RELIGION

Haqāyaq, basic 'truths', *Daqāyaq*, 'deep' things,
Marifat, 'knowledges,' *A'qāyad*,
Way of Know- 'beliefs', which form the object of
ledge the *Jñāna-kāṇḍa* of Religion,
are but few Nay, there is but one ultimate Truth
Errors are numberless. There is but one straight
line, the shortest distance between two points
Curved lines between them are beyond count. All
that is true and right in knowledge, in feeling, in
conduct, is but corollary of the one Truth. The
whole of geometry is pre-contained in the defini-
tions, postulates, axioms. A Samskrit verse says that
'the whole of arithmetic is contained in the Rule
of Three.'

Sarvam trai-rāshikam pāṭi.

And the whole of religion, philosophy, science, is
contained in the 'Rule of Three' also, the Trinity-
in-Unity, God-Nature-Man. God includes Nature
and Man

1. GOD

The one basic Truth of truths is that Man is in essence one with God, that Nature is God's Nature, the unchanging Self's ever-changing garment, that the meaning and purpose of life is that God has forgotten himself into man, and man should remember himself into God again; that Spirit has entered into, put on body of, more and more dense Matter, along the Path of *Pravṛtti*, (Pursuit of sense-objects, *Avāroha*, *Qaus-i-Nasā*, Arc of Descent), and has to rise again to It-Self along the Path of *Nivṛtti*, (Renunciation, *Āroha*, *Qaus-i-Urū*, Arc of Ascent), that Allāh, Param-Ātmā, Universal Self, has individualised It-Self, has superimposed upon Its true Pure Selfness (or Ownness-One-ness, Pure Being, That-ness, *Tat-tvam*, Thing-in-Itself, Self-in-Itself, Pure Identity, *A'yniyat-i, haqiqi*, *Shuddha-advaitam*), an illusive Supposititious Other-ness, (False Heterity, Pure Nothing, *Asaṭ-tvam*, *Ghamiyat-i-ētabārī*, *Mithyā-ītaratā*); that Brahma, (Param-Ātmā, *Kṛudā-i-murakkab*, 'All-including God') has imagined Itself by Māyāvic Will-and-Imagination, (*Kāma-Saṅkalpa*, *Shayānā*), into Jīva, (*Jīv-ātmā*, *Kṛudā-i-muḥayyan*, 'particularised god'), and has to realise Itself as Universal Self again. All religions state this Truth, in different ways They

also say that it is very simple, yet very difficult, too, to realize—because we are too strongly interested yet in *selfish* 'errors', and do not *wish* to turn to the *un-selfish* Truth of the All-One-Self

Jainism knows the descent and re-ascent of the Spirit as *saṃti* and *gupti*, *sanchara* and *prati-sanchara*, *ava-sarpinī* and *ut-sarpinī*; Christianity, as Fall and Redemption, Sin and Salvation, Death and Resurrection; Sūfism, as *safar-ul-Haq* and *safar-ul-a'b'd*, *qaus-i-muṭāl* and *qaus-i-urūf*, *fiṣāl* and *wisāl*, Vēdist systems of philosophy, as *baṇḍha* and *moksha*, *līhā* and *upa-rāma*, *a-vidyā* and *vidyā*, *vyut-ṭhāna* and *ni-rodha*, *abhy-udaya* and *ni-shrēyasa*, *sarga* and *apavarga*, *klēsha* and *sva-rūpa-pratishṭhā*, *pra-sava* and *praṭi-pra-sava*, *līlā* and *kaivalya*, Buddhism uses many terms in common with Vēdism; western ethics and psychology might call the pair, 'pursuit and renunciation' or 'retirement'; and science, 'involution and evolution (of Spirit into and out of Matter)', or 'integration and disintegration or dissolution (of material form)' A Chinese proverb says: "Heaven's way always goes round"; (Lin Yutang, *My Country and my People*, p. 189).

As Sūfis say -

Chist ḍunyā ? Az Khudā ghāfil shudān ,
Nai ke mā'sh o nuḡrah o farzand o zan.

Na gum shud ke rūy-ash ze ḍunnyā be-tāṭ,
 Ke gum-gashṭae Khwēsh rē bāz yāṭ
 Na koi pardā hai Us-ke ḍar par,
 Na Rūye Ranshan naqāb mēn hai,
 Tū āp apnī khudī se, aī ḍil !,
 Hījāb mēn hai, hījāb mēn hai ! (S.)

(The ' world ' is but forgetfulness of God ;
 It is not spouse and child, silver and gold.
 Who from this world did turn his face away,
 He was not lost , indeed, instead, he found
 His long-forgotten and lost Self again.
 No bar guards His palace-gateway,
 No veil screens His Face of Light—
 Thou, my heart !, by thine own self-ness,
 Art enwrapped in darkest night.)

Lao-tse says .

" Knowing the Eternal means enlightenment , not
 knowing the Eternal causes passions to arise, and
 that is evil " (*Tao te-king*)

Krshna says the same :

Manusbyānām sahasrēshu
 kashchid yatati siddhaye,
 Yatatām cha sahasrānām
 kashchin mām vētti tattvatah.
 Shraddhā-mayo-ayam purushah,
 yo yaṭ-shraddhah sa ēva sah. (G.)

(One here, one there, from among myriads, setteth
Forth on the quest of Me, hidden in all !
And, of the few that seek, fewer find Me ;
For many do not seek Me steadfastly.
But he who seeketh Me with heart resolved,
He surely findeth Me, his inmost Self !)

Ye cannot serve God and Mammon both . . .
Strait is the gate that leadeth unto Life,
And few there be that find it . . .
Few are chosen though many come (B.)

Ham Khudā khwāhī was ham ḍunyā-ī-dūn ;
In khayāl-ast o muhāl-ast o junūn ! (S.)

(That thou shouldst seek for God and this world
too,
Vain is the wish, futile insanity !)

Samsāra-vāsanā-yuktam
mano baḍḍham vidur-budhāh ,
Tad-eva vāsanā-tyaktam
muktam iti abhi-dhī-yata. (U.)

(Bound by mundane desire, the mind is bound ;
Freed from that same desire, Spirit is free.)

But,

" If ye attain to God and His kingdom of right-
eousness, all things else shall be added unto
you " (B)

Etad éva viditvā tu yo yaḍ ichchhati tasya tat. (U.)

(Knowing the Truth, whate'er ye wish ye find.)

Khudā ko pāyā to kyā na pāyā,
 Sabhī milā jo milā Khudā hai !
 Zarā tū soch-ai, kabhī bhī Khālī
 Se Us-ki khulqat hū jūdā hai ?
 Sabhī to Main hūn, sabhī to Mērā,
 Tuhī hai Khālī, tujhī men khulqat,
 Khayāl-i-Khayāl, tūhī Khudā hai ! (Q.)

(If ye find God, then ye have found all things !
 Just think ! if the Creator thou dost find,
 Can His creation still remain behind ?
 Is the One ever separate from the Other ?
 ' Indeed I am this All, All This is Mine '—
 This Word resoundeth ever from within !
 Thou art Thy-Self the Thinker, and this world
 But Thine own Thought, and God but thou
 thy-Self !)

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure drink, pure food, does not. Yet, at the best, the former can only cure disease, and, at the worst, creates new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food, simple though they be, are not easy to obtain under artificial conditions of life.

So, as religions say, man having emerged from God, wanders round and round for long before he thinks of going back again to "God who is our home," nay, who is our very Self And knowledge, of many kinds, is needed before we can 'recognise' God, the God 'within'. Muhammad said: "He dieth not who giveth his life to learning. (H.) Ali said: "Philosophy is the lost sheep of the faithful: take it up again, even if from the infidel": (ERE. IX, 878).

Bé-ilm na tawân Khudâ râ shinâkht (S., Sâpl)

(Without right learning God may not be known.)

That Védānta, crown of Vêda, 'final knowledge,' teaches this, is well known But Christian Scriptures also say to men:

"Behold, the man has become as *one of us*." (B., Genesis) "I have said, ye are gods; and all of you are children of the most High." (B., Psalms)

"Is it not written in your laws, 'I said, ye are gods'? . . . I am the son of God. (B., John.) Behold, the Kingdom of God is within you. . . Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? . . . He is not far from every one of us. For in him we live and move and have our being. . . We are the offspring of God. . . The Spirit of God dwelleth in you . . . God is One. . . His Spirit in the inner man. . .

One God and Father of all, who is above all and through all and in you all." (B.)

Brahmanah kosho-asi. (*Tatt Up*)

(Thou art the sheath, the tenement, of God
Abiding-place and treasure-house of Brahm')

Maṭ-ṭah para-taram Na Anyat
kin-chiḍ asti, Dhanan-jaya' (G.)

(There is No-Other-thing-than-I, in truth!)¹

The word 'Upanishat', which designates the last portion of *Vēda*, wherein final knowledge is imparted to the *earnest seeker* only, etymologically means, "sitting very close to the teacher," who solemnly *whispers* sacred secret knowledge into the ear of ardent, earnest, intense listener; for unless listened to with reverent and rapt mind, the 'psychic miracle' of spiritual conversion will not occur, the words will fail to convey their profound significance, even if trumpeted forth from tower-tops.²

¹ For metaphysical significance of 'I-Not-Another', reader may look into present writer's *Science of Peace*, or *Science of the Self*, if he wishes to pursue subject further.

² Speaking in, and listening to, a *whisper*, necessitates strong concentration of intellectual attention and emotional earnestness, trumpeting cheapens the most valuable. Buddha, shortly before leaving the body of flesh, said to his beloved and most faithful disciple, Ananda "I have preached the truth without making distinction of esoteric

Purport of the Arabic-Persian phrase, *ilm-i-sinah*, 'knowledge which is passed from heart to heart,' 'doctrine of the heart,' is the same¹

and esoteric. The Tathā gata has no such thing as the *closed fist*, *bad dha-muahi*, of teachers who keep somethings back. How is this to be reconciled with the widespread belief between sacred and profane, occult and unhidden, arcane and open secret, mystery and public knowledge? Buddha himself is also reported to have said, on another occasion, to his gathered disciples: 'As is one leaf to the rest of the total foliage of a tree, such is the little that I have told you to that which I have not told'. Reconciliation seems to be this. So far as *Meta-physical Truth*, *Védānta*, is concerned, (and it is the deepest and highest Truth), the secrecy, mystery, esotericism, lies only in the student's own inability to face and grasp it. But there are facts and laws of *super physical science* and art, as there are of *physical* (and *super-physical* and *physical* shade off into each other), which are sought, by their knowers, to be kept secret, in order to avoid frightful misuse, witness, the two world-wars, and international excitement over closely guarded secrets of atom-bomb and hydrogen-bomb, now in the possession of U S A, British, and Russian scientists.

¹ In all times and climes, within the fold of every religion, "a group here, a group there, has gathered together with no other motive than that of gaining a greater hold on the spiritual life than was prevalent in the ordinary circles of the people. They seem to have lived on the borderland of an unusual ecstasy, experiencing extraordinary invasions of the Divine, hearing mystic sounds and seeing mystic visions." Among the Jews the 'Essenes' were such. They "were in possession of certain esoteric teachings, of which, those outside their ranks were uninformed." They laid "great stress on fellowship, amounting to a kind of communism", were

Qurān also says.

Wa fi anfusekum a-fa-lā-tubserūn. (D)

(I am in your own souls! Why see ye not?)

In every breath of yours am I, but ye

Are blind without true eye, and see Me not)

apart "from the general people by reason of their sanctity", were devoted "to the knowledge of the existence of God and the beginning of all things", loved "allegorical interpretation". "Silence or secrecy was frequently employed by the early Rabbis in their mystical exegesis of Scripture. A typical illustration is the following, from *Midrash Rabbā* (a Hebrew commentary) on Genesis, in (B) 'The sage said this in a *whisper*: . . The other asked, Why dost thou tell this in a *whisper*, seeing that it is clearly taught in a scriptural verse? The sage replied, just as I have myself had it *whispered* unto me, even so have I *whispered* it unto thee' ". J. Abelson, *Jewish Mysticism*, (1913), 18-23. The meek, the pure in heart, the earnestly and intensely seeking, alone can see God, not the flippant, the noisy, the disputatious. The laws of God's Nature are written on Nature's face, but it takes whole lifetimes of intense research by the ablest scientists to decipher one now, one again. Only the *receptive open* mind can *receive*. Even the Sun's light cannot come in through closed windows. Pre-occupied, pre-judiced, minds, closed by vibrant resistant active 'other'-ward, 'matter'-ward, thoughts, cannot perceive things of the Spirit.

Incidentally, it may be noted that derivation and meaning of the word 'Essenes' are in doubt; see *Enc. Brit*, art 'Essenes'. 'Buddhist influence' is mentioned, also 'gymno-sophists', but no western scholar seems to have thought of 's a n n y ā s i -s' in this connection. 'Gymno sophists' were met with, and some taken away

Sūfis have sung :

Bā wujūdē ke muzhḍa-e tērē 'nahuo aqrab',
Safahe Masahaf paī likhā thā, mujhe mā'lūm
na thā

(Although the great glad news of Thee is writ
Plainly upon the *Qurān's* holy page :
'Nearer am I to thee than thy throat-vein'—
Mine eyes, blinded with selfishness, saw not !)

The well known *Kalemā* of faith, *Mahā-vākya*,
'great word', Logos-word, of Islām, is in terms of
the third person, viz ,

Lā ilāh il-Allāh, (Q)

(There is no god but God.)

also, by Alexander, one named Kalanos, (Kalyāṇa) is specifically mentioned by Greek writers. The word seems compounded of 'gymnast' and 'sophist', meaning hatha-yogī plus rāja-yogī, 'holy men' versed in various bodily as well as mental disciplines. Jesus is said to have lived and studied among the Essenes. *Gr gymnas* means 'naked', gymnastics are practised everywhere with a minimum of clothing. Hatha-yogī-s perform their special 'exercises' (which exercise every muscle of the body, and many of which have now been taken over by enterprising U. S. Americans to their country), with only a tight loin-cloth. There are also digambara-s and parama-hansa-s who discard even that.

Sūfis declare that it is meant only for younger souls who are not yet ready for the inner teaching ; and that the real *kalemā* is in terms of the first person :

Wa mā arsalnā min qablikā mir
rasūlin illā nūhī ilaiḥé annahu—

'Inni An-Allāhu lā ilāhā illā Anā' (Q.)

(The prophets, all, that ever have been sent,
Have been so sent by Me, the Supreme Self,
For but one purpose, namely, that they teach,
That 'Men should serve the Supreme Self Al-one',
That 'Verily the I, the Self, am God ;
None Other than the Supreme Self is God'.)¹

Lā ṣiddī-lah ; lā sharīk-lah. (Arab, sayings)

(There is no opposite to Him ; there is no sharer
With Him ; there is, indeed, None Else than He)

¹ As commonly recited by the ordinary Muslim, the full *kalemā* is *Lā ilāh il-Allāh, wa Muḥammadun ar-Rasūl-Allāh*. Some maulavis say that the first half is the essential half, and whoever believes in it is a Muslim ; while he who believes in the second half of it also, viz., 'Muhammad is the prophet of God', he is a *momin* (*bā-imān*, 'believer in the prophet,' 'one of the faithful to the prophet.') Also, the second part emphasises the fact that Muhammad is only a messenger of God, and is not God himself, so that no person may make the great mistake of substituting him for God, or raising him above God, as followers of *bhakti*-cults are so apt to do. i.e., raise the immediate object of devotion above even the Almighty. See pp. 80-81 *supra*.

Aham éva, Na Maṭ-ṭo- (A) nyaḍ—
Iti buḍḍhyaḍḍhvaṃ anjasā (Bh.)

(' I, only I, Naught-Else-than-I at all '—
This is the whole truth, understand it well)

Iti té jñānam ākhyātam
gubhyēḍ gubya-taram Mayā ;
Sarva-gubya-tamam bhūyah
śrnu Mé paramam vachah ;
' Man-manā bhava, Maḍ-bhakṭo,
Maḍ-yājī, Mām namas-kuru ;
Mām-éva éshyasi, satyam ṭé
praṭi-jāné, priy-osi Mé,
Sarva-dharmān pari-ṭyajya
Mām Ekam sharanam vraja ;
Aham ṭvām sarva-pāpébhyo
mokshayishyāmi ; mā shuchah ! (G.)

- (The Ancient Wisdom have I taught to thee,
Highest, most secret, sacred, yet again,
Hear thou the secret-most of mysteries,
The Final Word of all that ' I ' can speak :
Place thy whole mind in Me, the Supreme Self,
And place Me, in thy mind, (and Nothing-Else) ;
• Love Me, the Universal I, al-one ;
Perform all acts as sacrifice to Me,
• As Duty done for All-pervading Self ;
Make salutation and submission, full,
Unqualified, of all thy heart and will,

To Me, the Self in Whom all selves unite.
 Give up all other ways Come unto Me.
 'I' is the one sole Refuge of all beings
 The 'I' will save and salve thee from all sins,
 All sorrows, prisonments of finitude,
 By giving thee Its own Infinity.)

This is the one teaching of all prophets, ṛshis, *nabīs*, *rasūls*, *avaṭṭaras*, messiahs It is given to earnest and seeking souls, *ahl-i-dil*, 'the men of heart,' genuine hermits, anchorites, *bhīkshus*, *faqīrs*, *sannyāsīs*, *durvāśhas*, *ḍīkshitas*, initiates, *mushkīns*, to souls that are ready to receive. It is *ilm-i-sinā*, 'doctrine of the heart,' 'of the spirit,' *daqāyaq*, esoteric doctrine of the Mysteries, *Parā-Vidyā*, 'Highest Knowledge,' *rahasya*, *gubya*, *guṭṭa*, 'Secret,' *ādhyātmika arṭha*, 'spiritual meaning,' as it is variously named in Védic Scriptures Distinguished from this is *ilm-i-saḥfā*, 'doctrine of the page', 'doctrine of the eye', 'the letter', *a-parā-vidyā*, 'lower knowledge' This latter only, as yet, younger souls, *ahl-i-daul*, 'men that seek worldly wealth,' *shrāvakas*, 'lay disciples,' *upāsakas*, *gṛha-sṭhas*, householders, ordinary family-men-and-women, can apprehend and utilise¹

¹ In Christian writings, sometimes, 'prophets' are contrasted with 'priests', as in Islam, 'suḥ aliyās' with 'shara' mullās', and in Vaidika Dharma, *jñānī-bhakṭas* with *karmakāṇḍīs* Jesus rebuked

"We speak wisdom among them that are perfect. . . To you is given to know the mysteries of the kingdom of God, but to them (*the pholla*, the worldly-minded mass) it is not given. . . Therefore speak I

and cursed the latter, whom he called 'lawyers', i.e., priests of the 'ritualistic law' "Woe unto you, lawyers, for ye have taken away the *key of knowledge*, ye entered not in yourselves, and them that were entering in, ye hindered" (B., Luke, xi, 52). Buddha distinguished between true brāhmanas and false self-styled brāhmanas, (as indeed does *Mahā-Smṛiti*), gave out, to the public, some of the ancient secret wisdom; and thus aroused their hostility. Among Christians it is believed that "the Apocalypse gives the key to the divine Gnosis, which is the same in all ages, and superior to all faiths and philosophies—that *secret science* which is in reality secret only because it is hidden and locked in the inner nature of every man . . . and none but himself can turn the key "J. M. Pryse, *The Apocalypse Unsealed*, p. 5. Muhammad said "I am the city (of occult knowledge), and All is the gate into it" Among Muslim Sūfis, the tradition is that All first declared to the 'select', who were qualified and ready for it, this Ancient Wisdom, *Ilm-i-Rūhānī*, *Tasawwuf*, *Divya-Jñāna*, 'Theosophy' proper, 'God-Wisdom', 'Soul-Science', 'Divine Knowledge', 'Spiritual Science'. H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine* contain a vast amount of astonishing information and profound instruction on the whole subject, but they are not easy reading. This Occult Science, *Gupta-Vidyā*, *Ilm-i-Sinā*, Ancient Wisdom, had to be kept secret, for long, (and the danger is not over yet), because, as Jesus said "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you"; (B., Matthew, vii 6) Such is the Law of Duality. God proposes, Satan opposes, and often disposes

to. them in parables and allegories, because, they, seeing, see not, and hearing, they hear not, neither do they understand" (B, Mat. xiii. 11, 13) (see pp. 102, 128 *et seq.*, *supra*)

"Hear ye indeed, but understand not, and see indeed, but perceive not" (B., Isaiah, vi 9.)

Āshcharya-vaṣṭ pashyaṣṭi kashchid Ēnam,
 Āshcharya-vaṣṭ cha Enam anyah śhr̥noti,
 Āshcharya-vaṣṭ vadatī ṣaṭhā ēva cha anyah,
 Śhr̥uṣṭvā apī Enam vēda na cha ēva kashchit (G)

(Men see, and hear, and speak of It also,
 But seeing, hearing, speaking, they see not ;
 They simply wonder, and not understand)

Śhr̥nvanṭo apī na śhr̥nvanṭi,
 jñanṭo apī na jñatē,
 Pashyanṭo apī na pashyanṭi ;
 Pashyanṭi jñāna-chakshushah. (U)

(Hearing, they hear not ; knowing, they know not,
 Seeing, they see not ; the enlightened ones
 Alone do see with wisdom-lumin-ed eyes.)

Truly the Self is sun-clear, ever near, nay nearest
 of all, is our very Self, yet we see It not !

As Sūfis say :

Ghāyab jo ho Khudā sé, ālam hai us ko hū kā,
 Anāniyat hai jis mēn, mauqā nahīn hai ṭū kā

Zāhidé gum-rāh ké main kis tarah ham-rāh hūn ;
Woh kahé Allāh hai, au main kahūn Allāh hūn ! (S.)

(He who is absent far away from God—
His heart can only say - 'God is', somewhere ;
He who has found the Loved One in him-Self—
For him God is not He, nor Thou, but I.
How may I take for guide upon the Way
One who himself away from it doth stray ?
He is content to say " God is ", while I
Am desolate till I ' God am ' can say !)

• This is only an expanded and more poetical version
of the Samskr̥t verse :

Asti Brahma itī chéd véda,
paroksham jñānam éva tat ,
Asmi Brahma itī chéd véda,
aparoksham tat tu kath yaté (U)

(Who says only ' God is '—he sees a screen ,
He who can say ' God am '—he, sure, hath seen)

A gāthā of Zarat̥hust̥ra enjoins, in words which
are equivalent to the Qurānic *Kalāmā*

' Mazādāo sakhāré mairisto ' (Z , *Gāthā*, 29 4)

(The Great God only is to be adored)

¹ Skt Mahē-dhāt, Mahē-dēvat, ékalab, Kévalab,
Sakr̥t, sadē, amar̥tavyah, 'the Great All-Wise Creator,
the Great God, One and only, once for all, always, should
be remembered, borne in mind'.

As *Upanishats* say :

Ātmā éva aré shroṭavyo, mantavyo, nidīdhyāsi-
ṭavyah.

; . . . Na-Anyah aṭo asti vijñātē. (U)

(The Self Alone is to be pondered on ;

None Else is there who knows or should be known.)

With reference to the distinction between *parok-
sha* and *a-paroksha*, indirect knowledge and
direct knowledge, Arabian philosophers have said .

Al ilmo ilmān, maṭbū'un wa masmū'; lā yan-fa-
al-masmū' ezā lam yakum il maṭbū'. (Phil:
maxim.)

(Knowledge is of two kinds, that which is heard,

And that which is felt direct in the heart ;

The heard yields not full fruit until it comes

Home to the soul in own experience)

Har ke rā ḡar jān Khudā bi-niḡaḡ mahak

Har yaḡū rā bāz ḡānaḡ ū ze shak (S)

(A touchstone God hath placed in every heart ;

It separates, with surety, False from True)

Al ilmu ilmān, ilm-ul-abḡān wa ilm-ul-adyān (H.)

(Science is dual—science physical,

And science spiritual, where alone

Are firm faiths, based on knowledge, to be found.)

"The Great God has conferred a normal sense
even on the lowliest people." (C, *Shu-king*)

The Christian world knows this touchstone as Conscience, Intuition, Inner Monitor, the still small Voice of God, etc. Vaidika (now called Hindū, or, better, Sanātana or Ārya) Dharma refers to it as Anta-r-yāmi, 'Inner Monitor, Watcher, Ruler, Endo-censor', and in such expressions as :

Hṛdayēna abhy-anu-jñātaḥ; Manah-pūtam samā-
cha-rēt; Svasya cha priyam Ātmanah, Paritosho
antar-Ātmanah; Svasya ēva antara-Pūrushah;
Ātmanah śushtir-ēva cha; Kshētra-jño na abhi-
shankatē; Yamo . . . dēvo . . hṛdi sthitaḥ; Taḥ
sarvam ācharéd, yukto, yaṣṭra vā asya ramēt
manah (M.)

Saśāṁ hi sandēha-padeshu vaśtushu
Pramānam antah-karana-pra-vṛttayah.

(KILI-DĪSA, *Shakuntalā*)

(That which the 'Heart' permits; which the
'Soul' likes;

The 'God within' approves; the 'Mind' holds
pure;

Th' 'Eternal Witness' sees as free from doubt,
Without misgiving, as straight-forward course;

'Which brings pure satisfaction to the 'Self' ;

Which the good mind rejoices in, while doing,
That is the course to follow, for good men.

In matters wrapped in doubt, 'to do or not'—

The 'Inner Organ' of the good is guide)

Sākshinam baṭa kalyānam Ātmānam ava-man-
yasé ! . . .

Na hr̥ṣṭaśchayam vēṭṣi Munim Purānam ! . . .

Hr̥ḍi s̥hīṭaḥ karma-sākshī Kshētra-jño na asya
tushyaṭi,

Ṭam Yamah pāpa-karmānam nir-bhaṭṣayati pūru-
ṣham.

(*Mbh*, Ādi-parva, ch. 98.)

(Why know'st thou not the witness in thy heart ?

Why slightest thou that Blessed Guide Within ?

He who ignores and does not satisfy,

But disobeys, the One, auspicious, pure,

Perpetual ' Inner Witness ', the ' Own-Self ',

The ' Ancient Sage ', all-knowing, who abides

In every heart, recording every act,

Him Yama doth award dire punishment.)

Istaṭṭeḥ qalab-ak. (*H*)

(Question your heart)

Na Yamam Yama itī-ābhuh, Ātmā vai Yama
uchyaṭé.

Ātmā sam-yamito yēna, Yamah ṭasya karoti kim,

Yamo Varvasvato dēvo, yah ṭava-ēsha hr̥ḍi s̥hīṭaḥ

Tēna chéd a-vivādas-té, mā Gangām, mā Kurūn
gamah. (*Mbh*, *M*, viii. 92).

(Yama, the outer god, is but a name ;

The One Self, Inner ' Ruler ', is true Yama ;

He who hath satisfied that Inner God,

That Higher Self, by ruling his small self,
No outer Yama can touch him at all.
Consult thine own heart, if thou art in doubt.)

"In every heart, there dwelleth a Sajin (Sage); only man will not steadfastly believe it—therefore hath the whole remained buried." (WANG-YANG-MING)¹

(Nowhere can any cover up his sin.
Thy Self in thee, man!, knows what's true,
what's false.
Indeed, my friend!, thou scorn'st the nobler Self,
Thinking to hide the evil self in thee
From Self who witnessed it. Thus he who has
The Self as Master, let him walk with heed.)
(*Bud.*)²

Our knowledge is obviously of two sorts, (1) that derived from personal first-hand experience, a very small portion, but the most certain, and (2) that based on the testimony of others, far the larger portion. In Samskr̥t philosophy, the two are called *pratyakṣa* 'immediately before the senses', 'directly cognised,' and *śrēbda* or *āgama*, that

¹ Quoted from Confucian Laotsian writings of Wang-Yang-Ming, "the Chinese father of Japanese philosophy", by Jung, *Psychological Types*, 269.

² *Anguttara Nikāya* quoted, in translation, by Mrs. Rhys Davids, *Buddhism*, p 71 (H U L, new edn. 1934).

which has been described in 'words' by, has 'come' from, others, in Arabic-Persian, *matbū'* (*taba'*, inner nature) and *masmū'* (*sama'*, hearing), also, with a slight difference, *mā'qulāt* (*aql*, intelligence, intuition), and *manqūlāt* (*naql*, copy, passing on from one to another), in European, direct and traditional, first-hand and second-hand

L'Illāhē al-annāsī hujjatān, zāhīratun wa bātinah,
hujjat-uz-zāhira he-al-ambiyā w-ar-rasūl, hujjaṭ-
ul-bātinah he-al-u'qūl (Arab. philosophical
maxims)

(Two proofs are there of Deity, for men ;
The outer is the prophets' witnessing,
' The inner is our own rational mind.)

In the case of one's own intelligence and *pratyakṣha* or direct observation, again, two kinds (or rather degrees) are recognised by all / Christians speak of intellection and instinctive perception or intuition, Vaidikas, of *sādhārana-jñāna*, (ordinary knowledge) and *yoga-ja-jñāna*, *samādhī-ja-jñāna*, *prāṭibha-jñāna* (knowledge born of yoga, or *samādhī*, or *prāṭi-bhā*), Musalmāns, of *ilm-i-ladunnī* or *ilm-i-wahbī* or *-waydānī* or *-ilhāmī* or *-kashfī* or *-shrāqī* or *-dīnī* or *-makāshifā*, i.e., sudden, inspirational, illuminational, (risen like the Sun, by faith, by clear vision), and *ilm-i-kasabī* or

-*iktisābī* or -*naẓārī* or -*istidlālī* or *mashhūr*, (i.e., labored, argumentative, inferential, pedestrian)

All kinds of cognition, as also of desire and of action meet and merge in the Self. It is Self-luminous and Illuminator of all others. It senses It-Self, perceives It-Self, infers It-Self, intuits It-Self, desires and loves and lives It-Self, 'acts,' wills, maintains, asserts It-Self, and also all things-other-than-Self—eternally.

The well-known Sūfī exclamations, *An-al-Haq*, *Haq-tu-i*, *Qalab-ul-insān bait-ul-Rahmān*, are exact equivalents of the *Upanishat* utterances, *Aham Brahma*, *Tatṭvam asi*, *Esha me Ātmā antar-hrdaye*, *Hrdi ayam tasmād hrdayam*; 'I am the True, the Real, Brahma; That thou art, too; the heart of man is the abode of God'; and of the Biblical declaration - "Ye are the temple of God." Khalīfā Alī declared :

Qalab-il-momin a'rsh-Illāhī

(The heart of him who knows, and so believes
With full assurance, is the throne of God.)

Ye are the living temple of God . Ye are Gods. (B)

Christ said "I and my Father are one" The *Old Testament* of the Jewish faith, especially the Book of Isaiah, also utters this same great *kalemā*, this *mahā-vākya*, logion, ten times and more, viz.,

"I am (i.e., the Self is) God and there is None-Else "1

¹ This is the Hebrew form of the Arabic *Kalamā-s*, 'Lā-ilāh il Allāh' and 'Innī an Allāhu, lā ilāhū illā Anā', 'There is no god other than Allāh', and 'Verily I am (i.e., is) God, there is no God but (the) I', and also the Zoroastrian logion, 'Mazadāo sakhāre maurisjo', 'Mazadāo alone is to be always ever contemplated and adored'. For an attempt at a philosophical exposition of the full significance of this Mahā-vākya, 'Aham-Eṭa-t-Na', see present writer's *Science of Peace and Praṇava-Vēda*, or *Science of the Sacred Word*, or the briefer *Science of the Self*.

Gangā Prasāda, *The Fountain-Head of Religion*, p. 12, says that Zoroastrianism has a formula, "N-est Ezed magar Yazdān", which means exactly the same as "Lā ilāh il-Allāh".

A superphysical supplement to the metaphysical fact, that the Supreme Judge is within us as our Inmost Universal Self, is to be found in an old *Purāṇa* verse, quoted in a commentary (unpublished) entitled *Paramārtha-Pragā* on *Gītā* by Daivajña Suri, which was mentioned to me by a Pandit, now no more

Yamasya dūtāś cha, gaṇāś Shivasya,
Nārāyaṇasya apī tathā ēva pārśhadāś,
Sūryasya rashmīn avalambya sarvā,
Lokān nityachchhan (tā) vicharanti sarvadā
(The myrmidons of Yama, Shiva's guards,
And messengers of Vishṇu, ever flash
Along the solar rays, to-fro, beholding,
Adjusting, regulating, all that happens,
Within the Realm of Our Lord the Sun)

A manṭra of Ṛg Vēda also says

Ā kṛshnēna rajasā varjamāṇaś,
Niyojayan Amṛtam martṛ(i)yam cha,

Zoroastrian scriptural utterances, with the same significance, are :

Ajém țoi āish pouruyo fravoīvidé ; vīspéng
anyéng manyéush spasyā đvaéshanghā
Na échīm tém anyém Yūshmađ vaédā
Tém né yasnāish āрмаițoish mimaghjo,
Yé ānménī Mazadāo srāvi Ahuro.
Paré vāo vīspāish paré vaokhémā,
(Z., Gēthās, 44.11 ; 45.10 ; 34.5)

(Thee only do I know to be Supreme !
All others I dismiss from this my mind !
I know Him to be none except Thy-Self !
He who is known as Ahurā-Mazadā—
With duteous deeds we worship Him alone,
We know Thee as Supreme above all lives.)

That the teachings of Buddhism and Jainism, on this essential point, are identical with those of

Hirapmayéna Savitā rathéna
Dévo yāti bhuvanāni pashyan,

(Along the dark-blue skies Our God the Sun
Goes circling ever on His Car of Gold,
Ordaining and compelling into Order
All beings, mortal and immortal in His Realm)

Consider here the wonders of the photographic pictures which are being radiated away along light-rays every moment to infinite distances, and the Law of Action and Reaction, on physical as well as moral plane More on the subject will be found in *The Science of Peace*

Védānta, goes almost without saying, for those who do not revel in discovering minute differences. In one of his *adānas* (*śhuttahiyāt*, as Sāfis call them, or, in Védic literature, *yog-ārūdh-oktis*), ecstatic utterances of ever-flowing joy joy of realization of identity with the Supreme Self of all—Buddha, arising from *samādhi*-trance, uses words which are the words of *Upanishats*, but in their Pālī form

(*Védānta-gū*, *vushita-brahma-chariyo*, *dharména sa*
Brāhmano Brahma-vādam vadéyya (*Udāna*)

(He who successfully fulfils his vow

Of continence in body and in mind,

And has achieved the final knowledge, he

Acquires the right, high Brahma to declare

To others who would walk the Path, he may

Give to himself the name of Brāhmana)

On another occasion, he exclaims 'I, O priests I, am Brahma, Great Brahma, the Supreme Being, Unsurpassed, Perceiver of all things, Controller, Lord of All, Maker, Fashioner, Chief, Victor, Ruler, Father, of all beings who have been and are to be' (*Kévatta Sutta of Dīgha Nikāya, Buddhism in Translations*, p 311, B B, p 115)

In a similar mood of exaltation, Ashtāvakra, long before Buddha, cried out *Aho Aham! namo Mahyam!*, and, long afterward, Bāyazīd Bustāmī re-echoed him, *Subhān ma āzama shānī*, 'How

wonderful am I!, Salutation unto Me!, How great is My glory!' *Upanishats* reiterate, over and over again, Aham Brahma asmi, Yas-tvam-asi So-(A)ham-asmi,¹ Idam sarvam asi, Aham éva Idam Sarvam, I am the Infinite; What thou art that same am I, Thou art all This, I am all This'. I, the 'I', the Self, 'Principle of Consciousness', of Self-Existence, of 'I am', is the basis, cause, of all 'This' too, of all this Not-Self, Other-than-I, of all the Object-World, the whole World-Process

Ormazd Yasht, scripture of Zoroastrianism, declares, "My first name is *Ahmī*, (Sanskṛt, *Asmī*, 'I am'); the last is *Ahmī yađ Ahmī*, I am that I am" *Védic Shatapatha Brāhmaṇa* has the same significant words, *Yo-ham asmi so-smi*, 'I am what I am', i.e., 'I am' ever the Changeless One, ever the same Self, at the end as at the beginning, for 'I have', i.e., the 'I' has, no beginning and no end *Bible* too says "I am that I am. . . I am hath sent me unto you" (*Exodus*). The words "I am hath sent me" are very note-worthy. The sayings of *Védānta* and *Tasawwuf* are so similar as

¹ *Kaushītaki Up*, i 6

"Then spoke Zarathushtra Tell me, O pure Ahura-Mazdā, the name which is thy greatest, best, fairest, most efficacious for prayer. Answered Ahura-Mazdā My first name is Ahmī, My twentieth name is Ahmī Yađ Ahmī", Hang's *Essays on the Pārsis*, 195 "In the *Hurmuzd-Yasht* of the Zend-avestā, Ahura-Mazdā

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to be almost indistinguishable when translated into a third language. Thus -

(O pilgrims for the Shrine! Where go ye, where?
Come back! come back! The Beloved is here!
His presence all your neighbourhood doth bless!
Why will ye wander in the wilderness!
Ye who are seeking God! Yourselves are He!
Ye need not search! He is Ye, verily!
Why will ye seek for what was never lost?
There is Naught-Else-than-Ye! Be not doubt-
tost!)

(The wise see in their heart the face of God,
And not in images of stone and clod!
Who in themselves, alas!, can see Him not,
They seek to find Him in some outer spot.)

enumerates twenty of his names. The first is *Ahmi* (Skt., *A s m i*), 'I am.' The last is *Ahmi Yad Ahmi* (Skt., *A s m i Ya d A s m i*, *Yo-s m i so-s m i*, *Yo-ham So-b a r i*, 'I am what I am'). Both of these phrases are also names of Jehovah in the Bible. And God said unto Moses, 'I am that I am', *Ehyeh asher ehyeh*. And he said, 'Thus shalt thou say unto the children of Israel I am bath sent me unto you' " (Gangā Prasad, *The Fountain-Head of Religion*, p 47.) "In the Egyptian Book of the Dead, 'I am he who I am' is applied to a god", (M. Yearley, *The Story of the Bible*, p 79). Jesus says "Before Abraham was, I am", (*B.*), which can mean only that 'I am', the Self, the Principle of Consciousness, was 'before Abraham' and everything Else..

The originals of this translation are .

Aī Qaum ! ba hajj raftāh ! kujā éd, kujā éd !
 Mā'shūq hamīn jā-st, bi-āyéd, bi-āyéd !
 Mā'shūqe-to, hamsāya-to, dīwār ba dīwār ,
 Dar bādīyah sar-gashtah cherā éd, cherā éd !
 Ānān ke ṭalab gār-i-Khudā éd, Khudā éd !
 Hājat ba ṭalab n-ist, shumā éd, shumā-éd !
 Chīzé ke na gardīd gum az bahre che joyéd ?
 Kas ghair-i-shumā n-ist, kujā éd, kujā éd !

(SHAMS TABREZ)

Shivam Ātmanī pashyanti,
 prāṇīmāsu na yoginah ,
 Ātma-sṭham yé na pashyanti,
 ūrṭhé mārganti tē Shivam I

(*Shiva Purāna*)

Sarvaśya-iva janasy-āśya
 Viṣṇuḥ abhi-antaré sthīṭah ;
 Ṭam pari-tyajya té yānti
 bahir-Viṣṇum nar-āḍhamāḥ.

(*Yoga Vāsīṣṭha*, 5. 34. 26)

(The ' All-pervading ' Self, ' Who bindeth all ',
 ' Knits them together ', bides in every heart—
 Who turn from Him, the Innermost Deity,
 Seeking outside, their eyes are yet thick-veiled)

Sarva-bhūṭōshu jah pasīyéd
 Bhagavaḍ-bhāvam Ātmanah,

150 TO DOUBT THEE IS TO DOUBT MY-SELF! [CH. II

Bhūṭāṇi Bhagavaṇi Ātmani,
asau Bhāgavaṭ-ottamah. (Bk)

(Whoso 'in sees' Divinity everywhere,
Godhead in every living thing, and all
In God—he only is true devotee
And servant of the Omni-present Lord.)

A'in Hasfī khud tu ī, pas az to chūn munkir
shawam?

Hujjaté hasfī-é-Tu-st īn hujjat-o-inkār-i-Māī
(Niyāz)

(When Thou, the whole of Being art Thy-Self,
How can I be so dull as to deny Thee?
To doubt thee is to doubt my-Self, indeed I)

The *Upanishat*-expression, *Ekam eva A-dvīṭi-*
yam, "One—not a Second," is to be found in *Bible*
(*Ecclesiastes*) also and is echoed in *Tasawwuf*
exactly:

Har giryāhé ke bar zamīn ıoyad,
Wahdāhū lā sharīk-i-lah goyad (S)

(Each single blade of grass that sprouts from earth,
Proclaims His word that 'I Al-One am He,
There is No-Other anywhere than I,
That he, you, I are all One I, One Life)

The words of Zoroastrian Scriptures are -

Na échīm tém anyém Yūshmaṭ vaédē
(Z Gāthā, XXIV 7)

(None Other do I know than Thee.)

Mazadāo sakhārē mairisto (Z, Gāthā)

(Mazadā, the One Alone, we bear in mind)

That only is True, Real, *Haq*, Sat, Sure, Certain, which holds true and abides the same in all three times, past, present, future, and in all three spaces, behind, here, before, unchangingly. That which *is not*, but is imagined or said to *be*, as if it *is*, that is Unreal That which at one time *is* and at another *is not*, or *was not* and now *is*, or *is* and *will not be*— is half-true and half-false That which *always is*— such alone is True, Real, wholly. Naught-Else than I is such. I is I, in all times, all spaces, all conditions

"I am (is) the Lord, I change(s) not

(B, Malachi 3 6)

"Tao is unchanging, hath no name"

(*Tao-te-king*, BB, *The Texts of Tao-ism*, pt I, p 74.)

Māsa-abda-yuga-kalpēshu

gat(a)-āgāmishu an-ēkadhē,

Na udēti, na astam ēti ēshē

Samvid ēkā Svayam-prabhā

(*Pancha-dashī*, 1 7.)

Samvido vyabhichāras-tu

na ēva drshto (a)stī karhi-chit,

Yadi drshtah tadā drashtā

shishtah Samvid-vapuh svayam

(*Devī-Bhāg* III. xxxi)

(In all the months, years, ages, eons, cycles,
 Past and to come, countless, infinitely,
 What doth not ever rise nor ever set
 Is this Self-lit Self-Consciousness al-one.
 Break of this Consciousness was never seen.
 If it was ever seen, then he who saw,
 The witness, he him-Self remains behind
 Embodied as that Self-same Consciousness.)¹

¹ "I find my boy still hardly able to grasp the fact that there was a time when he *did not exist*, if I talk to him about the building of the Pyramids or some such topic, he always wants to know what he was doing then, and is merely puzzled when he is told that he did not exist" This is what Mr. Bertrand Russell writes of his son and himself in his book, *On Education*, p. 171. He is reputed to be a brilliant philosopher and also a great mathematician, yet he told the dear boy that he (the boy) "did not exist" a few years earlier! The child's soul, his Self, knew better, as did Wordsworth, in his *Ode to Immortality*. Consciousness, Self-consciousness, the Self simply *cannot* be *conscious* of a time when it, the Self, it-Self, *Consciousness*, is not, was not, will not be. It is a contradiction in terms. Immortality is indelibly stamped on the face of Consciousness, the face of God. When 'I' say that the solar system was born so many hundreds or thousands of millions of years ago and will last so many more—the whole system with all its thousands of millions of years of life-time and all its thousands of millions of millions of miles of body-space is in 'My' Consciousness, 'now' and 'here', otherwise, my statement were wholly meaningless. As Sūfi Sarmaḍ well says

Mullā goyaḍ kī bar falak shud Ahmaḍ ,
 Sarmaḍ goyaḍ kī falak ba Ahmaḍ dar shud.

N-Ātmā jāyāna na marishyati na édhāté (a)san. (Bk)

(The Self is never born nor dies nor grows.)

Lam yalīd wa lam yulad . .

Kullu shay'in hālikun illā Wajh. Q)

(Neither begetter nor begotten He . .

All things are mortal but the Face of God,

His Self, the primal moveless Cause of all.)

Yad-āparināmi tad-akāranam. (Nyāya maxim)

(What changes never, never has a cause.)

"What is incorruptible must also be ungenerable"

(Western Scholastic philosophical maxim)

(The muḥī—learned in the Scripture-word

But not its sense—says Ahmad went to Heaven;

But Sarmad says that Heaven came into Ahmad!)

Compare the following

"We sit as in a boundless phantasmagoria and dream-grotto, boundless, for the faintest star, the remotest century, lies not even nearer the verge thereof Him, the Unslumbering, whose work both Dream and Dreamer are, we see not, . . and sleep deepest while fancying ourselves most awake . . The Where and When," [d é s h a and k ā l a], "so mysteriously inseparable from all our thoughts, are but superficial adhesions The Seer may discern them where they mount up out of the celestial Everywhere and Forever Have not all nations conceived their God as Omnipresent and Eternal, as existing in a Universal Here and Everlasting Now? Space is but a mode of our human sense, so likewise Time. There is no Space and no Time We are . . like sparkles floating in the Ether of Deity . . This so solid seeming world is but an air-image, our *Me* the *only reality*, and Nature . . the phantasy of our Dream" Carlyle, *Sartor Resartus*, Bk I, ch viii

This Self is Self-luminous because, clearly, nothing else can illumine It. It illumines all else Eyes see sights and ears hear sounds, but who sees the eyes and who hears the ears? They obviously do not see and hear themselves I am conscious of the eyes and of their objects, of the ears and their objects Indeed I see and hear, rather than eyes see and ears hear They are only the instruments I use. The 'I' is *Haq ul Yaqīn*, the Truth in and of Truths, the Certainty in and of all certainties

Lā tudrikul-absār, wa Fluā'yudrikul-absār (Q.)

(Eyes do not see Him, but He sees the eyes)

Shrotrasya shrotram, manaso mano yad,
Vācho ha vācham, Sa u prānasya prānah,
chakshushah chakshuh. (U)

(Hearer of ear and Speaker of all speech,
Seer of eye and Mentor of the mind,
The Self is verily the Life of life)

Kuntu sama'-ul-lazī yasma'n bihī,
Wa bisārat-ul-lazī yubsiru bihī (Q)

(I do become the ear by which he hears,
And I become the eye by which he sees)

Yo vēd-ēdam shrnavān-iti sa Ātmā shravanāya
shrōtram; darshanāya chakshuh, gandhāya ghrā-
nam . (U)

The Self, wishing the wish to hear, became
The ear ; to see, the eye, to smell, the nose . . .)

Na tatra vāg-gachchhati, as chakshuh, no mano,
na vidmo, na vijānīmo, yathā Etad anu-shishyād ;
anyad-éva Tad viditad atha aviditād adhi. (U).

(Speech reaches not the Self, nor eye, nor mind ;
We know not how we may describe our-Self ,
It is not known, nor is it yet unknown,
The Knower, nor unknown nor known can be.)

Na Aham manyé su véda iti,

No na véda iti véda cha ;

Yo nah Tad véda Tad véda,

No na véda iti véda cha.

Yasya amatam tasya matam,

Matam yasya na véda sah ;

Avijñātam vijñānatām,

Vijñātam avijñānatām. (U.)

(Who thinks he knows It, he does know It not ;
While he who thinks he knows It not, knows It.

We do not know whether we know or not ,

We know the Self ; and yet what do we know !

Then do we know it not ? But, sure, we know !

How can we say we do not know our-Self !

Indeed It is the only Thing we know

Most positive, most doubtless, here and now !)

Iyam vi-srshat yata-ā-babhūva,

Yadi vā dadhé, yadi vā na,

Yo asya Adhyakshah paramē Vyoman,
So, anga !, védā, yađi vā na védā ! (*Rg-Véda*).

(This vast-spread emanation, measureless,
Filling the infinite expanse of Heaven,
From Whom has it come into being ? Who
Maintains it going ? Or doth none maintain it ?
Who is its Ruler ? Doth it rule it-Self ?
He only knows ! Perchance He too knows not
Quite wakefully, and only dreams it all !)

Cognoscendo ignorari, ignorando cognosci.

(ST AUGUSTINE)

Al bar-tar az khayāl o qayās o gumān o wabm
W-az har cbe gufta-ém o shanīd-ém o khwānda-
ém (S)

(Thou art beyond all thought, conception, guess,
Imagination, yea, and far beyond
All we have spoken, heard, or read in books,
These deal with Objects—Thou Subject of all !)

Āshrayatva-viśbayatva-bhāginī

Nir-vibhāga-Cbitir-éva kevalā

(*Sankshépa-Shāriraka*).

(This marvellous Unique Self-conscionness
Al-one is Subject-Object both at once
It knows It-Self and knows all-Else also.)

The Universal I, the Supreme Self, God, is in-
deed Unique, Al(1)-one One-without-a-second, A-
dvītiya, *Lā-sān* There is No-Thing Else like It,

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or beside It, or except It, nothing *mā-siwā-Allāh*, *ghayr-as-Khuda*, *Ātmanah iṭarat*, *Brahmaṇah anyat*, 'other than God,' 'else than Self'. It is *Majmua'-i-siddain*, *Sarva-virudḍha-dharm-ēshrayah*, 'locus, focus, reservoir, of all contradictions, all opposites'.

Ēkam ēva Adviṣṭyam. (U.)

(One only, always secondless, am I.)

Lā ilāh il-Allāh. (Q.)

(There is no god in truth other than God)

Lā ilāhā illā Anā (Q.)

(There is no God other than I my-Self.)

Aham ēva, na maṭ-to-(a)nyad,

īṭi buddhyaddhvam anjasā. (Bhāg)

(Know well—There is No-Other-than-My-Self.)

"I am the Lord, and there is none Else; There is no God beside me . . I am the first and I am the last: and beside me there is no God." (B. Isaiah.)

"To Ahura Mazadā, the Secondless . . I sing the song of Glory." (Z., Ahunavad Gāthā, xxxvii. 3.)

"There is One alone and there is not a second; yea, He hath neither child nor brother; yet is there no end of all His labor" (i.e., the World-Process is unending). (B., Eccles., iv.)

Tasmai sam-un-naddha-viruddha-shaktayé
' Namah parasmai Purushāya Védhasé (Bhāg)'

(To Him who wieldeth, in th' eternal Play
Of the World-Drama, mighty, turbulent,
Opposed, and ever-battling wondrous powers
—We offer salutation to that Self.)

Aham Ātmā, Guḍā-kēsha !
sarva-bhūt-āshaya-sthitah,
Aham Ādīś-cha, Madhyam cha,
bhūtānām Anta éva cha. (G)

(I am the Self abiding in all hearts,
I am Beginning, Middle, End of all)

Hu-wal-Awwal, Hu-wal-Ākhir, Hu-waz-Zābir, Hu-
wal-Bātin, wa Hu-wā be kulle shay'in Alīm (Q.)

(He is the First, He is the Last also,
He is the Outer, He the Inner too,
The Manifest and yet Unmanifest,
The Lord, Ordainer, Knower of all things)

"I am (is) the first and the last . . I am the
alpha and the omega." (B.)

"I am (is) the Light which lighteth every man.
. . . without Me " (the Supreme Self in all) " thou
canst do nothing " (B)

"The Lord, before and beyond whom there is No
Other." (Z., Yasna, xxviii. 3.)

"My name is He who hath shaped everything "
(Z., Ahura-Mazda Yasht, 14)

At hoi dāmām, thvahnī ādām, Ahurē '
(Z , Gāthā, 48 7)

(Ahura ' the Beginning Thou, and End ')

All these great words describe, befittingly, the I,
the Self, the Principle of Consciousness Al(I)-One,
and Nothing Else

'I' is the *Akad*, of which nothing can be pre-
dicated, not even existence or non-existence, *Zāt-
i-sādīj*, *Zāt-i-mutlaq*, *Munqata'-ul-ishārat*, *Lā-ba-
shart-i-shay*, *Shuddha*, *Nir-guna*, *Nir-vi-
shēsha*, *Nir-ava-chchhinna*, the Ab-solute,
Pure Being (same as Pure No-Thing), Attribute-less,
Un-particularised, Un-conditioned

N-Āsad-āsīn-no-Sad-āsīt. (*Rg Vēda*).

(Neither Non-being was, nor Being then)

Na San, na ch-Āsan, na tathā, na ch-ānyathā,

Na jāyaté, vyéti, na cha avahīyaté,

Na vardhaté, n-āpi vishuddhyaté punah,

Vishuddhyaté Tat Param-ārtha-lakshanam.

(*Bu.*, ASANGA.)

A-nirodham, an-utpādam,

an-uchchhēdam, a-sbāshvatam,

An-ék-ārtham, a-nān-ārtham,

an-āgamam, a-nirgamam,

Na san, n-āsan, na sad-āsan,
 Na ch-āpy-anubhay-ātmakam,
 Chatush-koti-vi-nir-muktam
 Tattvam Mādhyamikāh viduh.
 (Bu, NĀGĀRJUNA, *Mādhyamika-Kārikā*.)

(It is not non-existent, nor existent,
 It is not thus, nor is it otherwise,
 It takes not birth, nor grows, decays, or dies,
 It has no stain to purify away,
 It is the ever Pure—such is the mark
 Of that which hath no mark, the One Supreme.
 It cannot be suppressed, nor yet expressed,
 It cannot die, nor yet be brought to birth,
 Nor is it slayable, nor everlasting,
 It means not any one thing, nor yet many,
 It cometh not, nor ever doth It go.
 Not being, nor non-being, nor yet both,
 Nor free from both ! This wondrous Mystery,
 Void of these four conditions, is the Truth
 Which those that tread the Middle Path declare)

Syād asti, syān n-āsti, syād asti cha n-āstī cha,
 syād a-vaktavyah, syād asti ch-āvaktavyah, syān n-
 asti ch-āvaktavyah, syād-asti cha n-āsti ch-āvakta-
 vyah (J, *Syād-Vāda*)

(Perhaps It is, or may be It is-not ;
 Or it may be that It both is and not ,
 Or It is only Indescribable ;

Or though unspeakable It perhaps is ;
Or It both is not and unspeakable ;
Or, seventhly, it may be that It is
And is not and unspeakable also !)

A-pra-hīnam, A-sam-prāptam,
An-uch-chhinnam, A-shāshvaṭam.
A-ni-ruddham, An-uṭ-pādam,
Eṭan Nir-vānam uchyaṭé.
Asti, n-āsti, asti-n-āsti-iti, '
N-asti-n-āsti-iṭi wā punah,
Chala-sṭhīr-obhay-ā-bhāvaiḥ
Ā-vṛnoṭi éva bālīśah
Kotyash-chaṭasrah étāḥ ṣu,
Grahaiḥ yāsām sadā-vṛṭah,
Bhagavān ābhīr-a-spr̥ṣhto
Dṛshto yéna sa sarva-dṛk.

(Bu, NĀGĀRJUNA, *Madh. Ka.*)

('Tis never lost , nor is it ever found ;
It never ends ; nor is it ever-lasting ,
'Tis ne'er suppressed , nor is it ever born ;
Such is the state that is Nir-vāṇa called.
Is , is not ; is and is not both at once ;
Is not, is not at all ; these are the four
Alternatives that wrap all for child-minds.
He who has seen the Lord beyond them all,
He has seen All ; he has touched Omniscience.)

Ṭaḍ-ējati, Tan-na éjati,
 Taḍ-ḍūrē, Taḍ u antké,
 Taḍ anṭar-asya sarvasya,
 Taḍ u sarvasy-āsyā bāhyatah. (*Isha-U*)

(It moveth and It moveth not at all,
 It is the farthest of the far, It is
 The nearest of the near, It is within,
 And yet it is without all that we know.)
 "Alone It standeth and It changeth not,
 Around it moveth, and It suffereth not,
 The Mother of the World It may be called."

(*T., Tao-teh-king, THR, 6.*)

"I am the Lord, I change not" (*B., Malachi.*)
 An-Eka mānhi Eka rājai, Eka mānhi an-Eka-no,
 Ek-Ānéka kī nahīm sankhyā !, namo Siddha
 Niranjano ! (*J, BHŪ-PHARA*)

(That which is One in many, Many in One,
 Yet Neither One nor Many—I bow to That !)

"The Tao hath no beginning and no end" (*BB, 88*)

Al ! ke ḍar héch jā na dēri jā !
 Bu-l-a'jab māndah am ke har-jā-i !
 Ba-jāhān dar hamēsha paidā-i !
 Lāk dar chashm-i-man na mi āyi !

(*S., WESĀLĪ, Mā-muqīmān.*)

(O Thou that hast no place in any place,
 And yet, O wonder !, art in every place !

That art appearing perpetually,
In every place within this wheeling world,
Yet cannot be encompassed by my eyes !)

"The Tao cannot be heard ; what can be heard
Is not the Tao ; the Tao cannot be seen ;"
What can be seen is not the Tao at all.
By words the Tao may not be well expressed ,
What can be thus expressed is not the Tao.
The Formless gives to every form that form ;
Can we know It as else than Void of Form ?
The Nameless gives to every name that name ,
It-Self may not be named but by all names."

(BB., 87 ; SBE., vol. 40, p. 69.)

"The Tao is not exhausted by the greatest,
Nor is It ever absent from the least,
In all things is It found, complete, diffused.
How wide Its universal comprehension !
How utter Its unfathomableness !
Embodiment of Its great attributes,
In Righteousness and in Beneficence,
Is but a small result of Its pervasion,
Its subtle working in the heart of man,
Only the perfect man knows this for sure,
And only such can hold charge of the world.

(BB. p. 93, 'The Texts of Taoism';
Kwang Tse, S.B.E. vol. 39, p. 342)

Chakra, chibna, aru varna jāṭi,
 aru pēṭi nabina jihu,
 Rūpa, ranga, aru rékha, bhékha,
 koi kahī na sakata jihu,
 A-chala-mūraṭi, Anu-bhava-prakāsa,
 Amit-oja kahijai !
 Koti Indra-Indrān Shāha-
 shāhāna ganiyai !
 Ṭri-bhuvana Mahī-pa, sura nara asura,
 N-éti, N-éti vana trna kabat,
 Tava sarva nāma kathai kavana,
 karma nāma varnata sumat !
 Eka mūrati an-éka darshana,
 kīna rūpa an-éka,
 Khéla khéla a-khāla khéla
 anta ko phira Eka !

(S, GURU GOVINDA SINHA, *Jēp*)

(O Thou ! that hath no mark, sign, caste, or creed,
 No clan, tribe, form, or color, or outline,
 No special shape or dress, Thou Movelessness !
 Self-luminosity eternally !
 Measureless, fathomless, All-Potency !
 Lord of the three worlds—Waking, Dreaming,
 Sleep—

Angels, men, titans, forests grasses, all,
 Only 'Not-This', 'Not-This', of Thee declare !
 Who may recite Thy Names and Works in full,

Since every name and every work is Thine !
 One art Thou, countless yet Thy Multitude !
 All forms are Thine through which Thou makest
 Play ;

All merge back into Thee at End of Day !)

A-nir-vachanīyam (Védānta)

(This Self indeed is indescribable
 In words, though indefeasibly Self-known.)

Yan na duhkhēna sam-bhinnam,
 Na cha grastam an-antarā,
 Abhi-lāsh-opanītam cha,
 Tāṭ padam Svah-paḍ-āspadam.

(KUMĀRILA, *Mīmāṃsā-Shloka-Vārtika.*)

(That which is not alloyed ever with pain,
 Nor liable to come to sudden end,
 And has been brought to us by our desire,
 That is the state known by the name of Svah,
 True Heav'n where reigns the Supreme Self alone.)

Whom else can all these 'descriptions' which are
 'non-descriptions', proclamations of inability to
 describe, fit, except the Self? This so indescribable
 'I' cannot be proved by anything else The 'I'
 proves whatever else is provable Nobody saw the
 I' being born or dying. *Bodies* are seen being
 born and dying, never an 'I,' the 'I'. 'I' only can
 see 'I' being born or dying, Consciousness only can

be conscious of consciousness originating or ceasing; which is a self-contradiction. 'Another's consciousness,' 'another-consciousness', cannot be conscious of 'My consciousness,' of 'I-consciousness', beginning or ending, that again is a self-contradiction. The fact is that the Principle of Consciousness, the Self, is One, Universal, all-pervading, a Plenum without parts, without break. The appearance of separate individual selves, of separateness, *tafraḡā*, *bhēda*, is an illusion, is the great *Jā'l* of the *Jā'el* *Māyā* of the *Māyī*, as the appearance of countless bubbles, ripples, waves, billows, in the ocean, separate-seeming yet inseparable from the ocean and from each other. There is no 'Another-consciousness.' 'Consciousness' is always only 'I-consciousness', 'My-consciousness'; never 'an-other-consciousness'. One Consciousness only animates all material forms. The methods, degrees, kinds, of manifestation are infinitely different in the pseudo-infinite forms. That One Consciousness appears as now sleeping, now waking, in this form, or as giving up that form; or as taking up another. It never can conceive itself as beginning or ceasing. Whatever the point of time, in the past, or in the future, a few seconds away, or trillions and quadrillions of years distant, at which it may try to conceive itself as ceasing or beginning—it is already present *before* and *beyond* that point of time, it *includes* that point

of time, with all the intervening period, *within* its vast embrace, and reaches infinitely farther still, beyond, on both sides. Truly is this Self-consciousness Unique, vaster than the vastest, smaller than the smallest.

Universal Being, *Hastī-ī-matlaq*, *Saṭṭā-sā-manya*, is the logician's *summum genus*, *jins-ī-ʿālā*, *parā-jāṭī*. At the other end are the smallest particles, atoms, electrons, protons, ions, super-atoms, *param-āṇus*, or whatever else they may be called, (—and neither the largest nor the smallest can ever be reached in any given time and space, the infinitesimal is also infinite—), *anu*, *sarra*, the *summum individuum* or *parvum* or *parulum* or *minutum individuum*, (*infima species*), *tashakkhus-ī-adnā*, *para-vishésha*. This I is both Universal Being and, ultimately, finally, particular *in-divis-ible* *In-divid-nal* Being. It is Infinite as well as Infinitesimal. What is the proof of Universal Being, of "Is," *est*, *hast*, *asṭī*? Is it not I, My Consciousness, 'Am'? Am I not present everywhere and everywhen? Whatever significance, smallest or vastest, can be assigned to these two words, is already *within* My Consciousness. 'Am' is the proof of 'Is'; not 'Is' of 'Am'. The only Being that we know, for certain, without a possibility of doubt, is My Being, 'Am', all other beings, all other existences, have only such and so much existence as my Consciousness

of them gives to them What is the proof of the most utterly 'particularised' being? Again, nothing else than 'Am', 'I am' For, obviously, nothing is more 'a-tom-ic', in-divis-ible, more immediately, positively, definitely other-repudiating, nothing more completely distinguishes itself off from all 'other', than 'I', my feel of 'personality,' here and now Yet this so extremely compressed and limited 'here and now and thus' is infinitely expansible to 'anywhere and any-when and also anyhow' Whatever stretch of space or time or wealth of experiences I bring into my consciousness, my imagination, I *envelop* it all

'Wasea' Rabbonā kulle shayin ilmā. . .

Huā alā kulle shayin muhī

Huā mākam yanama kuntum. (Q)

(God's Consciousness envelopeth all things. . .

He doth pervade, include, all things and beings. . .

Wherever you may be, He is with you).

- "Saith the Lord Do not I fill heaven and
- earth?" (B)

Anor-anīyān, mahato mahīyān (U)

(Greater than greatest, than smallest more small).

So-yam Ātmā. . . ēsha mé Ātmā. . . sarva-karmā,
sarva-kāmah, sarva-gandhah, sarva-rasah, sarva-
gatah, sarva-prān-āspadah, sarvato-mukhah, sarva-
jñah, sarvatah-pāni-pādah, sarv-ānana-shiro-grīvah,

sarvat - okshī - shiro-mukhab, sarvatah - shrutī - mān,
sarva-bhūta-sthah, sarv-bhūta-guhā-shayah, sarva-
bhūta-damanah, sarva-bhūt-ādhi-vāsah, sarva-bhūt-
āntar-Ātmā, sarva-bhṛt, sarva-vyāpī, sarv-ājīvah,
sarva-samsthah, sarva-srk, sarva-smṛt, sarva-harah,
sarv-ādhi-shthānah, sarv-ānu-syūtah, sarv-ānu-bhūh,
sarv-āntarah, sarv-āparah, sarv-āshī, sarv-āshvarah,
sarv-Āham-mānī, sarv-ābhi-dhānah Aham-iti, sarva-
mayah (*Upanishats*)

(This Self, My-Self, does *all* acts that are done ;
Feels *all* desires that are felt anywhere ,
Smells, tastes, sees, hears, and touches *everything* ;
All heads, eyes, ears, arms, legs, mouths, hands,
and feet,

Are Mine, My Self's, *the* Self's , It dwells in all ,
Creates pervades, preserves, and wipes out all ,
All life of every living thing is drawn
From Its infinite life , all death—Its sleep ,
Whoever knows, and whatso'er he knows,
Is known by It, by Me, by the One Self ,
It is the Lord of All , Its Final Name
Is 'I' , the Universal Name of All,
That every living 'one' gives to 'one-Self')

I say, 'I am a human being', I become identified
in interest and sympathy with the whole of the
human race, some two thousand million individuals.

'I am an Indian'—my consciousness at once contracts to three hundred and eighty million 'I am Bhagavan Dās *alias* Abdul Qādir"—it shrinks immensely with amazing rapidity to a single lump of a few score pounds of bone and flesh and blood. 'I am a living being'—it suddenly expands infinitely to embrace all the universe, for there is not an atom of matter that is not alive, not pervaded by the Spirit, by Consciousness, by Life¹

¹ How it expands consciousness, broadens mind, enlarges heart, and promotes science and philosophy, if we look for similarity amidst diversity, and unity amidst similarity, and how it contracts outlook, narrows intelligence, warps sympathy, hinders appreciation of rational knowledge, if we look for differences rather than agreements, dividing features instead of unifying ones, may be illustrated thus. A greatly esteemed Manlavi friend wrote to me that the 'essentials' of Islam are (a) Belief in (1) Allah, (2) Muhammad as His Chief Prophet, and other prophets, (3) *Qur'ān* as God's word, (4) Day of Judgment, (5) God's omniscience, and (b) Practice of (6) *salāt* or *namāz*, prayer, (7) *saum* or *roṣā*, fasts, (8) *zakāt*, charity, (9) *hajj*, pilgrimage, (10) *jihād*, war in defence of Islām, (11) three festivals, Id-ul-ṣiṭr, Id-uz-zohā, Muharram. An equally worthy Pandit said, the 'essentials' of Hinduism are (a) Belief in (1) Paramēśhvara, (2) Kṛṣṇa as His Chief *Avatāra*, and other *avatāras*, (3) *Vēda* as God's word, (4) Judgment of Yama, in accordance with the Laws of Karma and Re-incarnation, (5) omniscience and accuracy of Yama's recorder, Chitrā-Guṇḍa, and (b) Practice of (6) *sandhyā*, prayer, (7) *upaṣṭa-upa-vāsa*, fasting, especially on *ekādaśī*, eleventh day of the lunar fortnight, (8) *dāna*, charity, (9) *īrīha-yātrā*, pilgrimage, (10) *dharmarakṣhā*, defence of Dharma, (11) a number of seasonal

The sense of the 'separateness' of each personality, 'Ego-ism', the sense that 'I am I' and 'you are you', is so strong; this *bhēda-buddhi*, *ghairiyat*, created by separateness of bodies, is so overpoweringly ascendant; that the concept, feeling,

and historical festivals, e.g., *Holi* (spring), *Nir-jalā* (summer), *Dēva-shāyanī* (beginning of rains), *Shrāvanī* (middle of rains), *Dēv-otthāna* (end of rains), *Dīpāvalī* (autumn), *Makara-snāna* (winter), etc., and *Rāma-nawamī* (birthday of Rāma), *Kṛṣṇa-āshtamī* (birthday of Kṛṣṇa), etc., and (12) *Varna-āshrama-dharma* (the system of four 'class-castes and four stages of life') Here are two sets of 'essentials' And there are two ways of interpreting them If we see them with the eye of difference, which sees particulars only—the stage is set for a mutual breaking of heads and feuds descending from century to century But if we see them with the eye of agreement, which discerns the common features, the genera, behind the particulars, clearly—then we have irresistible inducement for hand-shakings and embracings and rejoicing of hearts

*Sarvaḍā sarva-bhāvānām
sāmānyam vṛddhi-kāraṇam ;
Hrāsa-hētur-vishēshas tu ,
pravṛtṭir-ubhayasya cha (Charaka)*

(If we look at the common elements,
Which make the genus, then all entities
Expand from more to more, but if we look
Exclusively upon the differences,
Then all things shrink to ever narrower limits
Both tendencies are ever at their work
The wise man sides with the inclusive one)

Muhammad has been quoted before (p 83) as appealing to all to meet on high common ground We have

sense, of a *common* I, a single I, running through all bodies, and vitalising, energising, moving, controlling them all—is very puzzling and difficult to apprehend at first. Yet it is the very heart, the foundation, of all Religion. Like lesser but also difficult concepts, in all sciences, it becomes more

only to translate the *two* sets of 'essentials' into general terms to see the essential *unity* of them. Thus (a) *Belief* in (1) the Supreme Being, (2) highly advanced philanthropic souls, appearing from time to time in various races, as great teachers and lovers of mankind, (3) sacred scriptures, embodying knowledge which is of most help to mankind, (4) the law of cause and effect, of action and reaction, whereby sin unfailingly meets punishment, and virtue reward, in its own proper time, here or hereafter, (5) the omniscience and impartial justice of the Supreme Being; and (b) *Practice* of (6) prayer, (7) self-denying restraint of the senses, especially of the tongue, (8) discriminate charity, (9) pilgrimage and travel, in the spirit of reverence for all manifestations of God's Nature, (10) defence of the right against the wrong, (11) disciplines, festivals, public rejoicings and mournings for expression and promotion of fellow-feeling, (12) a rational Social Organisation, with a just division of the social labor, of the means of living, and of the necessities, the comforts, and the luxuries or prizes of life, in accordance with the vocational temperaments of the different types of men, as indicated by the principles of psychology. Incidentally, Yama is the same as Al Qābūz, the Regulator, Judge, Punisher; and Chitra-gupta is Al-Muhsiy, the Recorder, Counter, Accountant, the 'Hidden Picture,' Lauh-i-Mahfūz, 'Preserved Tablet' of *Hāfīz*, Memory, Universal Mind, in which all is ever recorded and preserved, past, present, and future, Skṭ, *Chṣṭ* or *Chṣṭ*, 'gatherer'.

and more clear, by dwelling upon, reflection, meditation. Analogies, as always, are very useful. My toes and fingers, my limbs, my sensor and motor organs, the billions of living cells, which make up the 'I' or 'me' that is my living body, are all separate from each other, and have independent lives. Yet, are they wholly separate? Have they completely independent lives? My 'I' runs through them all, holds them all together. The word 'we'; the feel 'sympathy'; the fact 'common interest'; the thing 'common property', 'public property'—all these would be impossible, if there were no unity, running latent, through the patent diversity and multiplicity of the world

To make this latent Unity less latent, to make human beings more conscious of it, is the main purpose of Religion. To make it fully patent, *vairāgya*, *mujānabat*, *vi-shāda*, *bésāri*, *mahā-karunā*, *rahm*, change of heart, altruism, disgust with our own egoism in general, dis-illusion-ment, world-weariness, world-sadness, satiety, surfeit, *nir-vēda*, *sēri-az-dunyā*, *dil-bardāshṭagi*, and great compassion for the world, a craving, yearning, that all these other helpless souls as well as our own, wandering in the dark, may see light, may find the way out of this terrible labyrinth—all these are needed. They create the state of mind, the condition of soul, in which the finite dissolves into the

Infinite, emotional and intellectual egoism is broken by emotional and intellectual altruism, and leaves behind Universalism. Some prefer to call this mood as Spiritual Consciousness, Super-mind, *yoga-jā-jñāna*, a state transcending ordinary Intellect, a peculiar state of exaltation and realisation, like the rising of the sun upon a world of darkness, though, by and by, the exalted glories of the many-hued splendours of the dawn settle down into the steady light of day, and are utilised for the world's work, are made 'integral for life', are 'integrated into the daily life', as some would say

In a sense, it is perfectly true that there is a special descent of the 'supra-mental' Divine, in such a condition; that God comes in, because egoism has gone out and made room, and the whole life is transformed. But it is also true that in the case of the 'lower knowledge' of any special science, the same process of 'yoga', though on a lower level, always takes place. Every discovery and invention is followed by an elation and exaltation in the inventor's and discoverer's being. 'Yoga is performed in all states and stages, on all planes of mind' thus declares *Yoga-Sūtra-Bhāṣya* (1.1). 'Change of Heart', from hard to soft, from *sā-rāgya* to *vai-rāgya* from *krūra-tā* to *karunā*, from *takabbur* to *hilm*, from *ghariah* to *inkisār*, from 'pride' to 'humility', from *mada* to *vinaya*,

namra-tā, is absolutely necessary, before God can come into it. Sympathy, Fellow-feeling, is of, from, by, Love Spiritual, and such Love is God

God is very near the simple, innocent, guileless, unselfish, loving child—unconsciously, or better, supra-consciously. He is very near, the wise man in his second childhood—who has become as children, 'simple of heart'; but deliberately so, because he has realised the evils consequent on crookedness; 'natural' again, because he has experienced and put aside artificial-ways, 'unsophisticated', by voluntary de-sophistication.

"Except ye be converted, except ye be born again, and become as little children, ye shall not enter into the kingdom of heaven." `(B)

Brāhmanah pāndītyam nir-vidya bālyēna tishthā-
sēt, bālyam cha pāndītyam cha nir-vidya atha
munih, a-maunam cha maunam cha nir-vidya atha
brāhmanah. (U.)

(The learned priest—let him feel sick of all
That load of arid learning, argument
Endless, and bitter odious debate,
Let him become again as simple child,
Next let him take to ways of silent thought,
Prolonged communing with him-Self, within;
And, finally, let him pass from that too,
And be the natural duteous Man of God)

Such are the stages on the 'return-journey' of the soul 'back to God', on *Qaus-i-Urūj*, or *Safar-i-Abd*, as also, Sūfis call it, i.e., 'the journey of the servant' back to 'God-hood'. The opposite journey, of *Qaus-i-Nazil*, is correspondingly called *Safar-i-Haq*, 'the journey of God' towards 'servant-hood'. Briefly, the hard in heart cannot see God because they cannot feel that Love which is an integral and essential aspect of God¹. Ego-ism hardens the heart, Altru-ism softens it. This mood of altru-ism, *bā-khūdī*, *nīs-sv-ārthā-tā*, *nir-a ham-kāra*, comes to every soul, in its own good time, in the course of evolution².

¹ "Heracitus says that the road up and the road down are the same . . . But the road down, from the Creator to the creatures, is no business of ours, and, frankly, we know nothing about it. It is wisest to admit that we know neither how nor why there is a universe . . . The upward path, the return to God may be traced" Dean Inge, (see p 27 *supra*). Some Sūfis have also expressed a similar view. To those who do not feel the craving to know 'the road down', 'the how and why of the universe', there is nothing more to be said, of course. But to others, who do, Scriptures give the answer, in broad outline. Modern science tries to see the 'how', in terms of Evolution, Integration and Dis integration. Kṛṣṇa says in *Gītā* "Self-realisation is completed only when the many is seen rooting back into the One, and also the One sprouting and branching into the Many".

² Other ways of expressing the truth are these. Man must neither any longer feel separate from fellow-creatures, nor feel any separateness between different component parts of his being, he must become a whole,

There is a danger, a great danger, lurking here,
 Man, in trying to find identity with
 God, the inner Spirit of all, may
 deliberately identify himself with the
 Satan of the outer flesh of our body. This is
 illustrated by the story of Indra and Virochana in

a unity, consistent in all parts, there must be no inconsistency between his thought, his word, his deed, between his intellectual, emotional, and active being-s, his religion must not be kept in a water-tight compartment, carefully preserved from contact with his daily life in the world; his religion must pervade his whole being, guide his thoughts, as well as words, as well as actions; his week-days must be as his Sundays, he must be conscious in feeling as well as in intellect, *s.e.*, he must not allow himself to be run away with, swept off his feet, by his feelings, he must deliberately choose, and feel, only the right and appropriate emotions, his personal life, as a separate-seeming individual, must become subordinate to his impersonal life as really one with the Universal; the centre of egoism, the hardness of heart, must be dissolved, by *nir-veḍa*, *viśhḍa*, *va-i-rāgya*, deep dispassion, *plus mahā-karuṇā*, passionate compassion for all suffering. Truly, 'the hard in heart cannot see God', and 'the meek', the soft in heart, 'shall see God', shall become sovereign ruler and king over their earthly bodies, and, some day, over the whole earth, literally, also, when the majority of human beings have learnt the great lesson of Evolution, have subordinated egoism to altruism and universalism, and have thereby brought the longed-for millennium, Golden Age, *Satya-yuga*, again, to Earth. "Seek in the heart the source of evil, and expunge it. . . It is a plant that lives and increases throughout the ages. . . He who would enter upon the Path must tear this thing out of his heart. Then the heart will bleed and the whole life of the man seem

Upanishats, and of the fall of the archangel Azaziel into the state of Satan in Christian and Muslim legend¹ The consequences of such subtle error are

utterly dissolved This ordeal must be endured. Each man is to himself absolutely the Way, the Truth, and the Life. But he is so only when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognises this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops, to reach to the life beyond individuality " (*Light on the Path*, Theosophical Publishing House, Adyar, Madras) This opening out of the individual soul to and into the Universal Spirit, takes place, in each case, in its own good time It cannot be forced It begins from within The soul grows as the flower grows, by its own vital force, and in accord with the cyclic laws of life But the gardener can make the conditions which are most favourable to the growth. The old generation teaches the outlines of general geography to the younger generation The actual visiting of any of the places of the earth has to be done by the grown-up So has the message of Essential Religion to be given by the father to the child, and to remain in his mind as seed, to put forth root and shoot, branch, leaf, bud, blossom, and fruit, in its own good time Then the 'heard' will become the 'seen'.

¹ *Al'azāz-il* seems to mean 'the Supreme Greatness of God'. Majesty of Benevolence, inverted, becomes Pride of Malevolence *Demon est Deus inversus* There is another, and fine, conception of Satan in Hebrew theology. God commands his highest angel to 'act' as his reverse and adverse, as Satan, deliberately to test and strengthen and advance souls to salvation, through sin and suffering When they fail to stand his tests and temptations, Satan rejoices—outwardly; inwardly he

endlessly disastrous, as when the public *servant* commits the grievous mistake of regarding himself as public *master*; or the *trustee* makes himself *proprietor*, or the basis of social organization is shifted from *vocational temperament* and aptitude to *hereditary* caste; then all duties are forgotten, and all rights are grabbed, as by divine *birth-right*, without need of any *worth*. The most supernal blessing then becomes the most infernal curse. In earlier times, this sacred truth, of the identity, in essence, of Man and God, was not always preached publicly,

weeps. Ultimately, when they spurn him, he gnashes his teeth—outwardly, inwardly he rejoices greatly. Marie Corelli's fine novel, *The Sorrows of Satan*, is based on this idea. Nāra ḍa (nāraṁ, mokṣaṁ, daḍāṭi, 'he who brings release, salvation') is a very different yet similar figure in Purāṇic mythology. He is a well-known devotee and favourite of Viṣṇu, and his chief 'sport and pastime' is to cause wars between kings, by subtle praises of one to another, to arouse their jealous pride. Khwājā Khizr is yet another, different yet similar, figure in Islamic legend. In Purāṇic mythology Indra, king of *devas*, gods or angels, also discharges the duty of tempting and trying *ṛṣhis*, *yogis*, aspirants for psychical and spiritual perfection and *mokṣha*, through the agency of *apsarās*-s, nymphs. In Buddhism, Māra is the great tempter. Etymologically, the word means 'slayer', but actually it is used as synonymous with Kāma, Eros, Love-Lust, because carnal love lust 'mars,' leads to death. *Birth* of physical body necessarily means *death* of it, later. Also, Lust precedes and generates all the other evil passions, which 'mar', 'slay', good spiritual emotions and affections. This will be expounded, later on, more fully.

lest it be not understood, but turned away from, and so put to shame, by those not interested in and not ready for it; or, becoming cheap, be treated with levity and ridicule by the light-minded, in whom familiarity breeds contempt, or, worst of all, being disastrously misunderstood, breed arrogance instead of humility, hateful scorn instead of love. But conditions are different to-day. General level of intelligence is much higher. The opposite error, of sensual and proud egoism, is rampant. Corrective counsel is greatly needed and is perhaps more easily applicable. Argument has perhaps greater chance. Finally, there seems no other resource, no better alternative, for fighting the forces of 'darkness', whose chief weapon is viciously false propaganda, than to spread 'light', right knowledge, by true propaganda. The very purpose of genuine religion is to guard man against such perversion, to lead him from small self to Great Self, from sinner to saint, from selfishness to selflessness, from Darkness to Light, from Untruth to Truth, from Evil to Good, from Satan to God, from *Khudā* to *Khudā*, from *Angra Mainyu* to *Spenta Mainyu*, from Matter to Spirit, from the Third person to the First, from *Jiv-ātmā* to *Parama-Ātmā*, from Egoism to Altruistic Universalism.¹

¹ See fn. pp 59-60 *supra*. Buddhist *Sūtras* distinguish between *mahā-ātmā* and *alp-ātmā*, *kalyāṇ-ātma* and

Mazadā Ahurā! . . Ma-ibyo dāvoī ahvāo as̥t̥avaṭ
chā hyat chā manangho āyaptā.

Hyat̥ t̥ā ūrvāṭā sashathā yā Mazadāo dādātā . . .
khīti chā anīti chā . . . at aipi taish anghahaṭi
āshtā

Yayāo spanyāo ūti mravata yēma angrēma no-it̥
nā manāo, no-it̥ sēnghā no-it̥ khratavo, na ēdā
varanā, no-it̥ ūkh-dhā, no-it̥ shyaothnā, no-it̥ dāt-
nāo, no-it̥ ūrvāno sachantē (Z., Gāthā, 28. 2;
30 11; 45. 2.)

(Lord Mazadā Ahurā!, grant unto us
To realise the difference between
Our two selves, the physical lower one,
And th' other, higher, of the better mind.
Of these two selves that Mazadā gave to us,
The higher Self points ever to the Right,
The lower one misleads towards the Wrong;
Determined by these two are all our acts
The Brighter Self unto the Darker says: -
Neither our minds, nor well-cognised beliefs,
Nor duties, manners, words, nor our deeds,
Nor our religions, nor our souls agree)

Dvā suparnā sayujā sakhāyā
Ekam vṛksham pari-shavajāṭē;

pāp-ātmā, 'great soul' and 'small soul', 'good soul' and
'evil soul'. Confucius distinguishes between 'the princely
soul', chun-tzu, and 'the petty man', hsiao-jan

Tayor-ékah pippalam svādu atti,
An-ashnan Anyo-abhi-chākashīti. (U)

(Two birds do nest upon the self-same tree;
One tastes the fruits—now bitter, and now sweet;
The other looketh on eternally)

Manas tu dvi-vidham proktam
Shuddham ch-āshuddham éva cha;
Ashuddham kāma-sakalpam,
Shuddham kāma-vivarjitam. (U.)

(The mind is of two kinds, one good, one bad;
Motived by selfish egoist desire,
Is the bad mind; inspired by altruism,
Free from all foul desires, is the good mind)

Ashā and Druj (Love and Hate, Ichchhā or Rāga and Droha or Dvēsha), Armañti and Tarmañti (righteous activity and wrongful activity); Spenta-Mainyu and Angra-Mainyu, good or bright Spirit or Mind and bad or dark one; Vohu or Vahishto Mano and Achishto Mano, pure mind and impure mind, such are other words, in Zoroastrian Books, for the same pair of opposites, the two *Avatā*¹, given to us by Ahurā Mazdā, the One

¹ *Qurʾān* mentions two angels, Hārūt and Mārūt. Shri J. M. Chatterji, *The Ethical Conceptions of the Gāthā*, suggests that these are the same as those known to Jews and pre-Christian Armenians as Horot and Morot, to Zoroastrians as Haurvātā and Ameretā, to Vardikas as Rām and Amṛtam. But the functions of the two are changed in the theology of each religion

'Great Wise all-ideating all-creating' Principle of Consciousness'

¹ See 'Duality' and 'Opposites' in the subject-Index *infra*. It is a well-known maxim of Védānta that manifestation is impossible without 'opposites': Avyakṭam vyajyate dvam-dvaih, 'by pairs of opposites is the Unmanifest manifested'. Gṛīṣ makes repeated reference to dvam-dva-s, and says that the seeker of Peace must transcend these pairs (in mind). Maulānā Rūmī has some good verses on the point. Indeed, all thinkers, of east and west alike, have recognised the axiomatic nature of the maxim, with their heads, though the hearts of many have continued to wish, as do the hearts of all non-thinkers, that pain and evil were abolished, and only pleasure and good remained.

Pas, bad é mutiaq na bâshad dar jahân ,
Bad, ba-nisbat bâshad , in rē ham bi-dâd.
Bas nihāni-hā ba zid paide shawad ,
Chūn ke Haq rā n-ist zid, pinhād shawad ;
Pas binā-é-khalq bar azdād būd ,
Lā-jiram mā jangiy-am az zarr-o sūd (RUMI)

(No evil, absolute, is in the world ,
Know well, all evils are but relative
That which is hidden, comes out into light,
'Gainst a relieving darkness opposite ,
Because there is no Opposite of God—
For all such opposites are lost in Him—
His Supreme Status ever hid remains
Very foundation of this varied world
Is the Duality of Opposites ,
Inevitably therefore must we strive
And struggle for the gain, against the loss)

N-ātyanṭam guṇa-vat kin-chiṭ ,
N-ātyanṭam doṣha-vaṭ tatvā ,
Ubhābhyām guṇa-doṣhābhyām
Vyāptam hi sakalam jagat (Mbh.)

" Very great is the need to be ever alertly and sleeplessly on guard against the awful danger of deliberately identifying ourselves with the lower, selfish, Evil mind, the baser nature, instead of with the higher, un-self-ish Good mind, the nobler nature, and the Universal Self. This *asmi-tā*, *aham-kāra*, *kṛudī*, ego-ism, the lower self, is indeed the element of Satan in man. It is the root of all lust and hate, all greed and pride of 'martial glory' and 'land-hunger', all adultery and robbery, all rape and murder, all sadism and masochism, all aggression, all self-assertion and other-suppression, all the most monstrous tyranny and oppression, all political and religious bigotry, fanaticism, persecution and cruellest torturing of dissentients and innocents. "Thy will, O Lord !, Thon Universal Self of All !, not mine !" — says the servant of God and Humanity, the servant of God in Man. "My will, O fool !, thou slave of mine !, not thine !" says the unwitting,

(There is not anything that's wholly good,
Nor anything that purely evil is,
No course of action, no experience,
No happening that is wholly good or evil ;
The two, twins, both, pervade the world throughout)

As illustration of the relativity of good and evil,
Mawlānā Rūmī says :

Āb dar kashtī, halāk-é kashtī ast,
Āb lékin zér-e kashtī, pushī ast.

(Water *beneath* the boat is life for it
Water *within* the boat would be its death)

or, far worse, the witting, slave of the Satan in Man Be ever on guard, vigilantly, against that Satan ! God and Satan are both *within* us !¹

Science no longer denies this first and most important truth, of the Universal Self, the all-pervading Principle of Consciousness; as we have seen (pp 22 *et seq.*). Scientific materialism is dead It is generally recognized that Consciousness is indefeasible It proves the existence of matter and of the senses which perceive matter It cannot be proved by the senses or by matter It illuminates itself as well as all other things

Brahma sarvam āvṛtya tiṣṭhati

Tasya bhāṣā sarvam idam vibhāti (U)

(Brahma abides, enveloping all things ;

All things appear, illumined by Its light.)

Allāho be kulle shayīn muḥit

Allāho nūr us-samāwātī wal ard (Q.)

(Allah surroundeth and encloseth all ;

His light illumineth all heaven and earth)

- ¹ When Self is erroneously identified with the small self, the body, then the indefeasible assurance of Consciousness about it-Self is converted into aggressive self-assertiveness, egoistic individualism, separatism, sectionalism, bhēda-buddhi, extreme specialism and expertism, 'art for arts' sake', 'science for science's sake', 'business is business', etc

"In Him all things live and move and have their being . . . Do not I fill heaven and earth ? saith the Lord . . . The Spirit of God filleth all the earth, and that " (space or heaven) " which contains all things." (B.)

"He is the light that lighteth every man and everything " (B.)

"Great Heaven is intelligent, clear-seeing, and is with you in all your doings." (C, *Shi King*.)

Obviously, Consciousness, God's Consciousness, Man's Consciousness, the Self's Consciousness, includes, encompasses, illumines all-things. 'To be' is 'to be known'; to know is to recognize and thereby impart existence. *Bare est percipi. Vidyate* (is known) is *vidyaté* (exists).

Thus Consciousness, this I, is behind every name and form and act.

Indram, Mitram, Varunam, Agnim, Āhuh,
 Atho divyah sah Suparṇo Garutmān ;
 Ekam Sad viprāḥ babu-dha vadanṭi,
 Agnim, Yamam, Mātariśhvānam, Āhuh. (*Rg-Vēda*)
 Ké-chiṭ Karma vadanṭi Ēnam,
 Sva-bhāvam aparé janāḥ,
 Eka Kālam, paré Daivam,
 Pumsah Kāmam ut-āparé (*Bhāg*)
 Etam éké vadanṭi Agnim,
 Manum anyé, Prajā-patim,

Indram éké, paré Prānam,
Aparé Brahma Shēshvaṭam. (*M*)

• Brahma éva sarvāni nāmāni, sarvāni rūpāni,
sarvāṇi karmāni bibharti.

Kālah, Sva-bhāvo, Niyatib, Yadrchchhā,
Bhūtāni, Yonib, Purushah, iti chintyam,
(*Bṛhat* and *Shvēta. Up.*)

(Some call It Karma, some Self-Nature name It,
Some call It Time, and others call It Fate,
Some say It is th' eternal Urge and Surge
Of Prime Desire, some name It Agni too,
The Luminous Fire which leadeth all to Self.
And some Yadrchchhā, Chance or Wilful Will
Ungovernable of Purusha Supreme.
Some name it Manu, Universal Mind,
Some Prajā-pati, Lord of Progeny,
Some Indra, Chief of all great Nature-Forces,
Some Miṭṭra name It, others Varuna,
Su-parna of the glorious wings some call It,
Some Mātarishvā and some Yama too,
Some Brahma, Vast, Eternal, Infinite,
Which, as the 'I', the Universal Self,
Hidden, yet Manifest too, everywhere,
Wears, bears, and does, all forms and names
and acts)¹

¹ Following Skt quotations give many more names,
used by different schools of thinkers or devotees, and, at
the same time prove widespread recognition of the fact

In Zoroastrian scriptures it is called Vahma, the same as Brahma of *Vēda-Upanishats*, in its all-comprehensive transcendent aspect; and Ahurē that the *Same* Mystery is meant by all the different names

Yam Shaivāh sam-up āsatē Shiva itī,
 Brahma īṣa Védāntināh,
 Baudḍbāh Buddḥa īṣi, pramāṇa-patavah
 Kartā itī Naiyāyikāh,
 Arhan-īṣa-aṣṭha Jaina-shāsana ratāh,
 Karm(a)-īṣi Mīmāṃsakāh
 So (A)yam vo vidadhāṣṭu vāṇchhita-phalam
 Trailokya nātho Hariḥ.
 Ké-chit Tām Tapa īṣi-āhuh,
 Tamah ké-chit, Jadam paré,
 Jñānam, Māyām, Pradhānam cha,
 Prakṛtīm, Shaktīm api Ajām,
 Vimarśah īṣi vā Shaivāh,
 Avidyām īṣarē janāh (*Dēvi Bhāgavata*)

Rtam, Ātmā, Param Brahma,
 Satyam, īṣi-ādīkāh, budbāh
 Kalpitāh, vy-ava-hār-ārtham,
 Sanjñāh Tasya Mah-Ātmanah.
 Sanātānāh, Purāṇānām,
 Brahma, Védānta-vēdinām,
 Vijñāna-mātram, Vijñāna-
 Vidām, Ekānta-nirmalam,
 Ātmā-(Ā)tmanah, tad-vidusbām,
 Nair-ātmyam, tēdṛśh-ātmanām,
 Madhyam, Mādhyamikānām cha,
 Sarvam, su-samā-chētasām,
 Yah Shūnya-vēdinām Shūnyo,
 Bhāsako Yo(a)rka-tējasām,
 Vaktā, Mantā, Piṣā, Bhoktā,
 Drashtā, Kartā, sadā-iva Sah;
 Purushah, Sāṅkhya-dṛashṭinām,

Maradā in its active and immanent aspect, as Universal Mind, Brahma. Another name for Vahma, in Zoroastrian scriptures seems to be Zerouane

Ishvaro, Yoga-vēdmām,
 Shivah, Shashi-kalā-(a)dkēnām;
 Kālah, Kāla-ika-vēdinām
Yoga-Vāsishtha, III : and v, V viii and lxxvii.
 Esha ēva Vimarshash, Chitih, Chaitanyam, Ātmā,
 Sva-rasā, Uditā, Parā-varā, Svātantryam,
 Param-Ātmā, Aun-mukhyam, Aishvaryam,
 Sat, Tattvam, Saṭtā, Sphuratā, Sārah, Mātrikā,
 Mālinī, Hṛdayā, Mūrtih, Sva-samvit, Spandah,
 ity-ēdī-shabdāih Āgamaih nd-ghusbyatē
 (*Gupṭa-vatī Tikā* on *Durgā-Sapṭa-shaṭi*,
 'Up-odghāṭa' or Introduction.)

(Shiva, Brahma, Buddha, Karṣṇ, Arhat, Karma, Thought, All-holding Consciousness, Universal Memory, Self, Self-taster, Ever-Awake, Before-and-After, High-and-Low, Self-dependence, Supreme Self, Eagerness, Urge, Lordliness, Being, Essence, Thatness, Existence, Vibration, Core, Measuring Mother, Matter, Cycling Wreath, Heart-Image, Self-awareness, Motion, Breath, Tapas, Tamas, Unconsciousness, Objectivity, Knowledge, Māyā (Illusion), Pradhāna (Root, Source), Prakṛti (Nature), Shakti (Energy), Avidyā (Error), Satyam-Rtam (the True), Para-Brahma, Sanātana, (the Ancient Ever-lasting), Vijñāna (Sensation); Madhyam (the Middle), the All, Vacuum, Plenum, Illuminator of all Sins, Speaker, Thinker, Father-Protector, Enjoyer, Seer, Doer, Ishvara, the Lord, Mahā-Kāla (Great Time)—all these are only its names)

The following is an attempt by an ancient Roman poet along the same lines

"Ogugia calls Me Bachchus, Egypt thinks Me Osiris; Musians name Me Ph'anax, Indi consider Me Dionysus (Divānusham, Day-Night), Roman Mysteries call me

Akerane, (Skt Sarvam or Sāram Akāranam ?) 'Uncaused Cause of all causes', or 'Causeless Essence of all'¹ Some Sūfis make a similar distinction between Ahad and Allāh-ar-Rahmān-ar-Rahīm. The distinction between Impersonal Absolute Brahma, Motionless Spectator, and personalised ideating Brahmā, Active Creator, between Chit, Universal Principles of Consciousness, and chitta, individual mind, is the same

Spentā Mainyūšraoṭū Mazadāo Ahuro yéhyā Vahmē
vohū frashī managhē abyē khratu fro mā sēstū
vahishtā . . . At boī Vahmēm démānégaro nidāma
(Z., Gāthā, 45, 6, 8).

(Lord of benignant Spirit, Mazadā',

Listen to this my prayer, and teach me well

What he should do who would with a pure mind

Seek earnestly to find the Peace of Brahm'

. . . May we find Brahma in the House of Songs)

Liber, the Arabian Race, Adonis (same as Dionysus)!"
(Ansonias, quoted by H. P. Blavatsky, *Isis Unveiled*,
II. 302.)

¹ "In Zrwanism the dualistic view of the world was superseded by setting up endless Time, (*Zrwan*, Arabic *ḡahr*) as the paramount principle, and identifying it with Fate, the outermost heavenly sphere, or the movement of the heavens. Zrwanism came to be recognised under the Sassanid Yazdegerd II, 438-459 A.C.," Dr T. J. de Boer, *The History of Philosophy in Islam*, p. 8.

Ye jī adāish ashē drojēm venghāiti,
hyat asamshutā, yā daibitānā fraokhtā,
amérētāiī daevāish chē mashyāish chē,
aī toī savāish *Vahmēm* vakshat Ahura.

(Z , Gāthā, 48. 1.)

(May Ahurā gives us the truth of Brahm',
May He unite us with that Absolute,
When we have undergone successfully
The disciplines whereby the Vice in us
Is overthrown by Virtue, which make man
Divinely meritorious, and which bring
Salvation unto men and gods alike.)

... *Vēštā Vahmēng Séraoshē rādhangho...*

(Z , Gāthā, 46, 17.)

(By worship and devotion know ye Brahm'.)
Tad viḍḍhi pra-ni-pātēna, pari-prashnēna,
sévayē. (G.)

(Know it by earnest quest, and questioning,
With due submission and with humble heart
And service, of the old and wise who know).

In Buddhist scriptures too the name Brahma is
given to the Supreme ;

"Brahma am I, Great Brahma, the Supreme,
The Unsurpassed, Perceiver of All Things,
Controller, Maker, Fashioner, Lord of All,

Chief, Victor, Ruler, Father of All Beings
That ever have been, are, and are to be."

(*Kévatta-Sutta, Dīgha-Nikāya, BB., 115*)

Yehovah (Jehovah, Yahveh) is the Hebrew word; Hayy and Yahyā are Arabic for the same, O-hau, O-hau-hau, are *Sāma-Vēda's* names for it; J(I)Ēo is Phœnician. All these names are formed of vowel sounds aspirated; breathings of man, each of which 'names' and invokes God. 'So-(a)ham,' '(a)ham-Sah', 'That am I', 'I am That', is a-japā Gāyatrī, 'unspoken perpetual prayer', of and by each and every living being. It is un-uttered, yet is uttered in and by every ingoing and outgoing breath; for none can live at all without perpetual support from Him, *Atma Munda*, Soul of the World, Life-Breath of the Universe¹

¹ It is noteworthy that there are some 'natural' sound-names of the Supreme. First, there is the inner sound of AUM (pronounced Om), like the humming of bees, or the sound heard when the ears are tightly closed. With a little practice, this sound can be heard, within the head, between the ears as it were, even without closing the ears. It is the an āhaṭa nāda, 'un-struck or un-uttered sound', mentioned in connection with yoga-ways. Gradations of it are mentioned in *Upanishads* and Yoga books. "The Word was with God and the word was God," says the English *Bible*. Probably the original Hebrew word means 'sound', rather than 'word'. Ākāsha, (which means Space, as well as the primal 'element' filling Space), whose 'attribute' or 'quality' is 'sound' (as 'touch' is of 'air', 'taste' of

In the Chinese religions It is called Yı (Changeless Principle of Change), T'ien (Heaven, Heavenly Destiny, Divine Ordainment, Fate), T'ai Chi (Great Ultimate or Origin), Ch'i (Universal Energy), Tao (Unnameable and Indescribable Principle of All Activity; Way, Reason, of the Universe), Hun Tūn or Hun Lun (Chaos), Ming (Destiny), Shen (Spirit),

'water'), is the *first* manifestation, therefore it may well be said that 'the word', i.e., sound, was with God, and was God

Next after this natural primal name, which seems to be the Hidden, Inner, Name, sometimes spoken of in mystical works as 'the lost (i.e., hidden) word or name', there comes the first uttered name. This is some form or other, in the older languages, of a collocation of the primary vowels, combined with the aspirate, and some, times the nasal also, e.g., O hau-hau in *Sāma-Veda*—also Huvā-hāyi, Huvā-hoyi, Hāyi-Hāyi, (cf 'Ā-hāi' 'Ā-hāi', of Vikings' and other boatmen's songs), Iao, among Phoenicians and Egyptians, Y (od)-H (ē)-V (au)-H (ē), in Hebrew, Hayy in Arabic, also Yahyā, T(Ch)ao, in Chinese, Heu-Heu, among some African Negro tribes. And so on. The sound of 'breathing', wherein and whereby the (non-yogi) living human being realises his Self-existence, continuously, incessantly, 'I am', 'as mi', is imitated in its various shades by these names. A person in great pain, groaning, utters but a form of this primal sound, and thereby calls upon the Supreme for help, unconsciously. All sorts of 'moods of mind', 'states of being', of grief, wonder, fear, anger, enquiring curiosity, sorrow, joy, may be, and are, expressed by such exclamations, interjections, interrogations, as Āh!, Hā!, Oho!, Oh!, Hūm!, Hūn!, Anā!, Anā?, Hāy!, Abā!, Wāh!, Ūā?, Aī-hai!, Umm-umph!, Āhuh!, Āh-āh!, and so forth.

Hsuen (the Mysterious) Jainism, like Buddhism, gives ultimately the same name, *Param-Ātmā*, i.e., 'the Supreme Self', to the Ultimate Mystery, as Vaidika Dharma does. Thus, in a fine prayer-hymn, which is in common use among Jainas, we read.

Yah darshana-jñāna-sukha-sva-bhāvah,
 Samasta-samsāra-vikāra-bāhyah,
 Samādhi-gamyah *Param-Ātma*-sanjñah,
 Sa Déva-dévo hṛdaye mam-āstām
 Sarvam nirā-kṛtya vi-kalpa-jālam,
 Samsāra-kāntāra-nipāta-hétum,
 Vivikṭam Ātmānam av-éksha-māno,
 Nīlīyasé tvam *Param-Ātma* tattvé.
 Yahi *Param-Ātmā*-(A)mita-gati-vandyah,
 Sarva-vi-vikṭo, bhrsham an-avadyah,
 Shashvad-dhyāto manasi, labhanté
 Mukti-nikétam vibhava-varam té.

(U, AMITA-GATI, *Sāmāyika-pāṭha*.)

(May He abide always within my heart,
 'The Supreme Self', the One God of all gods,
 Transcending all 'this'-world's ephemera,
 By deepest meditation reachable!
 They who have passed beyond all arguments
 And doubts and false attachments of this world,
 They only can behold in purity
 'The Supreme Self', and in It merge themselves.

Who take their refuge in that 'Supreme-Self',
Stainless, beyond particularities,
And fix their minds on It devotedly,
Unfailingly they gain Its Blessedness)

Says Kwan-yin-tse :

"Find the Tao in *Your-Self* and you know every thing else. . . The holy man recognises Unity in Multiplicity and Multiplicity in Unity. . . The One is eternally unchangeable."¹

A western poet has written :

Some call It Will, and some call It God ;
Some call It Fate, and some call It God ,
Some call It Evolution, and some call It God ;
Some call It Chance, and some call It God ;

¹ See Suzuki, *History of Chinese Philosophy*, pp 42-43.

The name Abam, given to the I, Self, (Universal as well as Individual), in Samskr̥t, (the word etymologically means deliberately 'well-constructed and refined language') embodies all the above significance and more. In Samskr̥t alphabet, A is the first and H is the last letter-sound. Self, A-h(am), is First and Last and comprehends all, the first and last letters of the alphabet include between them all the other letters and all knowledge of all things, which can be expressed by means of letters and collocations of them, i. e., words. The special natural significance of each letter of the alphabet is mentioned in *Tantra*-books (See *Isis Unveiled*, re Hewa, Eva, Iao, etc., with the help of the Index).

Some call It Force, and some call it God.

Some call It th' Unknowable, some call it God.¹

Whatever the name each person, who has attained to the stage of 'thinking', may give to it, the Ultimate Mystery has to be recognised. But its nearest, dearest, fullest, greatest, and withal most intelligible and intimately familiar name is 'I', the Self in Me and in All alike.

So-(A)ham asm-ity-agré vyāharaṇi , tato

(A)ham-namā abhavat , tasmād-apī étarhi

āmanṛīto (A)ham ayam iṣi éva agré uktvā

ṭadā anyan-nāma brūté, yad asya bhavati (U)

('I am' is what He uttered first of all,

Therefore his principal, best, and most true

Name is the 'I'; and so we see that when

A person is thus questioned . 'Who are you' ,

He first of all says . 'I am' , then he adds

Whate'er his special name is—' So-and-so ')

¹ "O You who are I, Ecclesiastes calls you Omnipotence, the Maccabees call you Creator, the Epistle to the Ephesians calls you Liberty, Baruch calls you Immanency; the Psalms call you Wisdom and Truth, St. John calls you Light, the Book of Kings, calls you Lord, Exodus calls you Providence, Leviticus, Holiness, Eedras, Justice, Creation calls you God, Man calls you Father, but Solomon calls you Mercy, and that is the Fairest of all Your Names" Victor Hugo, *Les Misérables*, Bk. I, ch. v. Incidentally, 'God' seems to be the same word as Persian 'Khudā, and, possibly, the latter is related to Skt. 'Sva dhā', 'Self-maintainer'.

Ātmanas-tu kāmāya sarvam vai priyam bhavaṭi. (U.)

(All things that may be dear to us are dear
For the sweet sake of our-own-Self alone.)

**Ajachā ahmāi vīspānām vahishtëm,
Khathroyā nā Khāṭhrém dardīṭā. (Z, Gāthā, 43, 2).**

(Give me the gift that is the best of all,
Give me the Inmost Self of all the selves.)

**Yoi Moi Ahmāi séraoshém dāna chayas chā,
ūpājimén haūrvātā amérétētā (Z., Gāthā, 45, 5).**

(Who fix their love and choice on Me alone,
Me who reside in them, they do attain
Self-knowledge and Eternal Deathlessness
The Higher Self and Immortality.)

**Yam labdhvā ch-āparam lābham
manyate n-ādhikam ṣaṭab,
Yasmin sthīṭo na ḍukkhena
gurunā api vi-chālyatē (G)**

(Than gain of Whom there is no greater gain ;
When fixed in Whom, sorrows shake one no more.)

" God is the Universal Self, the individual self
is ' heaven in us '. The immaterial divine essence,
Ryochi, is ' God in us ', and dwells in each individ-
ual. It is the *true* Self The false self is an
acquired personality arising from perverted beliefs ;
it is ' persona ', i e, that general idea of our nature

which we have built up from experiencing our effect upon the world around and its effect upon us Ryochi is 'al-one being' or 'al-one knowing', as *summum bonum*, 'bliss'; it is the light which pervades the world; it is immortal all-knowing Good. It is the mediator and reconciler of 'the pair of opposites', namely, R₁ and K₁, world-soul and world-matter respectively, attributes, both, of God, who is their union. Similarly the human soul embraces both R₁ and K₁. As the essence of the world, God enfoldeth the world, but at the same time, He is also in our midst and even in our own bodies" (NAKAE TAJU).¹

Sūfis say ·

Kufr o dīn har ḡo dar rāba-t poyān,
Wahdahū lā sharīk-ilāh goyān. (S)

¹ Nakae Taju, the 'Sage of Ōmi' is a "distinguished Japanese philosopher of the seventeenth century. He belonged to the Chu-Hi school of philosophy which had migrated from China". The above account of his view is abridged from C. G. Jung, *Psychological Types*, pp. 268-269, whose description is based upon Tetsujiro Inouye, *Japanese Philosophy*, (1913). The 'bliss' of Ryochi is the same as the ānāṇḍa of Brāhma, *laxaṣṭ-ul-ilāhiyah*, beatitude, 'persona', 'personality', is the same as individualised puruṣha, jīva-ātmanā, *śakhs*. *Yoga-sūtra*, II-3, explains how this 'persona' is concreted, conglomerated, densified, hardened, upon the basis of aśmiṭā, egoism, by the growths of rāga, dṛveṣha, abhī-nivēṣha, likes, dislikes, and stubborn complexes.

Belief and misbelief are galloping.
Both, on the road to Thee, both calling loud
For what is the One Only Ultimate !)

Momin o Tarsā, Yaḥūd o nēk o bad,
Jumlagān rā hast rū sūyē Abad. (S)

(Muslim, Christian, or Jew, or good or bad,
All turn their eyes to the Eternal One.)

Muhammad said :

At-turqu il-Allāhī kan nufūsu banī Ādama¹ (H.)

(There are as many ways to God as souls,
As many as the breaths of Adam's sons.)

Yē yaḥḥā Mām pra-paḍyanṭē,
ṭān ṭaḥḥā ēva bhajāmī Aham ;

Mama vartma anu-vartanṭē
manushyāh, Pārṭha¹, sarvashah. (Gītā).

(Whichever way men seek to come to Me,
On that same way I meet, and care for, them.
Mine is each way men follow anywhere.)

A profound truth Each individualised soul manifests an infinitesimally different aspect of the One Infinite. Therefore its involution, its return-journey to God, must also be, in the same degree, infinitesimally different from that of all others. Christian theology has a saying to the same effect : " As many

¹ Another reading is—Aṭ ṭurqu il-Allāhī ba hasab-ul-Anfūs. Sense is same

as are the breaths in the nostrils, so many are the ways to God". But the Goal is ever the Self-same.

Ruchinām vai-chitryād

rju-kutīla-nānā-patha-jushām

Nṛnām Eko gamyah

Tvam asi payasām amava iva.

(*Shiva-Mahima-stuti*)

(Thou the One Goal of all the many paths
Some easy, straight, some winding, difficult,
Men follow as they variously incline—
As of the countless streams the one vast sea!)

Yé api anya-dévatā-bhaktāḥ

yajanté shraddhayā anvitāḥ,

Té(a)pi Mām éva, Kauntéya !,

yajanti a-vidhi-pūrvakam (G)

(Who worship other gods with heart of faith,
They too adore but Me behind those forms,
Unknowing yet of the one direct way.)¹

¹ *Quot homines tot dei* is a Latin saying, 'so many men, so many gods'. One meaning of the Indian popular saying, that there are thirty-three crore (three hundred and thirty million) gods is the same, one god for each person. Interpret such sayings as you like, flippantly, sceptically, sarcastically, uncharitably, or seriously, reverently, philosophically, charitably; either way it comes to this, ultimately—that, since Man and God are one in Essence, (by any and every philosophical or scientific view, Materialist or Spiritual), therefore 'God makes Man in His own image', and, also, 'Man makes God in His own image', i.e., every man's *ideal*,

Indeed all names belong to It alone

Qurān says

Lillāhul asmā ul husnā (Q.)

(All beauteous names are His—the book declares.)

It tenderly adds the adjective 'beautiful', lest younger souls be disturbed Elsewhere Muhammad has explained -

To kallimuu aunāso alē qadre uqūlehum. (H.)

(Speak unto men according as may be
Capacity of their intelligence)

So Kṛṣṇa has said the same .

Yad yad vibhūti-mat sattvam

Shrī-mad ūrjitam ēva vā,

Tad Tad ēv-a ava-gachchha tvam

Mama téjo-(a)msha-sambhavam ' (G)

savage's, barbarian's, sophisticate's, un sophisticate's, scientist's, philosopher's, saint's, seer's, sage's, is equally an aspect of God (or Matter or Nature or however else you choose to call the Ultimate Fact), and, therefore, every way that any one follows in life, (whether good or even ill), is, *ultimately*, a way of God, and to God, for God fulfils Himself in countless ways.

¹ Souls not yet sufficiently experienced and advanced, are apt to be repelled, even greatly angered, on hearing such statements as are quoted on preceding pages, of identity, in essence, of man, nay, of all living things with God Such scriptural declarations *must not* be pressed upon them For them, the Third Person, 'He', is enough, later on, they will turn to the First Person, 'I' Meanwhile, for purposes of creedal and communal peace,

(Whatever shows forth glory, splendour, might—
Know, from My tētas-aspect is it born)

Tān akṛtsna-vido mandān
kṛtsna-viṣṭ na vīchālaṣṭ,
Na buḍḍhi-bhédam janayéd
ajñānam karma-saṅgiṇām (G)

(Let not the man, who knoweth all, disturb
The slower minds of those who know not all;
Do not confuse child-minds with abstract
thoughts;
They must continue for some more time yet
To learn from pious rituals and good works.)

they should be entreated to ponder the question "Has the *same* God created *all* the races of men, past and present, or have different Gods done so? If the same, then must not the same truths about Himself, and the same commands for mutual goodwill and peace among men, be embodied in all religions, past and present, with only as much surface-difference as there is between complexions and clothings and languages of these different races, and climatic and other natural conditions of different countries?

It is true, there are some sects, in *all* religions, which are firmly convinced that God deliberately creates some souls (belonging to those sects) to enjoy heaven eternally, and other souls (belonging to all other sects) to suffer hell perpetually. Unhappily this stage of extreme self-righteousness has to be passed through, it seems, by every soul, at some time or other, in the course of its eonic evolution. One can only very gently and humbly invite such to reflect whether God, whom they believe to be All-Merciful, can possibly be so cruel.

Speaking out too much and too freely about things which they cannot yet comprehend will only perplex child-minds. As the English proverb wisely advises, 'give milk to babes and meat to the strong.' But elders should diligently coax babes on towards stronger food in due time, and not try to keep them on milk all their life, as priestcraft does but too extensively.

A Sūfī supplies the needed comment on the Qurānic adjective "beautiful"

Ba nāmē ān ké Ū nāmē na dārad,
Ba har nāmē ke khwānī sar bar ārad

(He hath no name, and yet whatever name
Ye may call out, He lifts an answering head,)

Another says plainly :

Dar mazhabē ā'shiqāne Yak-rang,
Iblīs o Isrāfīl ham-sang. (S)

- (In the religion of the souls that love
The Changeless One, Satan weighs just the
same,
And is hewn out from the same block of stone,
- As Purity's Archangel Isrāfīl)

Yet another says,

Chūn nēk o bad az Khudā-e dīdand,
Rū az hama khalq dar kashīdand. (S)

204 BOTH GOOD AND EVIL COME FROM GOD [CH. II

(The wise saw Good and Evil both as God's;
And so they drew their hearts away from both,
And fixed them on the Master of the Two.)

Finally, *Qurān* itself emphatically declares the whole truth

Al kхайro wa-s-sharro min Allāhi-tā'ālā. (Q)
(Both Good and Evil come from the High
God.)

One of the Qurānic names of God is Al-Muzil, the Misleader and Tempter and Tester, so Māyī, the 'Illusion-maker,' in *Vēda-Upanishats* The *implication* of the Lords' Prayer, "Lead us not into temptation", is the same, *i.e.*, God *does* lead into temptation, those who do not pray thus Other texts of *Bible* make it clear that God tempts, or allows to be tempted, in order to try and test

And the full significance of the *Gītā*-verse, quoted above, is that while radiant and magnificent forms of life and existence manifest the Tējās or *Jalākī* aspect of the Supreme Self, other forms express others of His infinite aspects.

Viṣṭabhya Aham Idam kṛtsnam
Ek-āṁśhēna sthīṣṭo jagat (G)

(The whole of all this restless moving world
Is but a little part of Me; the rest
Of Me is ever in eternal rest.)

For, indeed, He, the I, is the One in Which *all* the Many is ever included; the One, of Which *all* the Many are but as attributes.

Esha éva Ātmā ānando ajaro amṛto, na saḍhunā karmanā bhūyān, no éva a-sāḍhunā karmaṇā kanīyān, ésha hi éva énam sādhu karma kārayaṭi ṭam yam (anu-niṣhaté); ésha éva énam a-sāḍhu karma kārayaṭi ṭam yam lokébhyo nunaṭsaṭé. . . , *Kaushtiki Up*, iii. 9.)

(’Tis He Himself who makes him do good deed,
Whom He doth wish, upward and high to lead;
And He Himself who, when He wants to taste
The fruit of evil in Life’s burning waste,
Impels the human form, which he assumes,
To do ill deed, whose sin that form consumes
No *Other* doth He, thus, to good or ill
Impel; Himself of both He tastes His fill.
Good deeds, in countless numbers, add no more
To Him; nor ill make Him less than before.)

Wahdaṭ dar Zēt, Kasrat dar Sifāt. (S)

(In Essence, Unity; Attributes, Multitude)

Guṇānām Āshrayah tu Ekah,

Nirguṇah Kévalah saḍā;

Gun-opa-gunakānām tu

Samkhyā na éva iha vidyaṭé

Ekah Dharmī dharmā-shūnyah,

Dharmah tu sakalam jagat;

Pratyaksham Khé Mahā-Shūnyé

(A)sankhy-(a-)ēndāni bhramānti hi

(Yoga Vāsishtha)

(Substratum of all Attributes is One,
 Al-one, Eternal, Void of Attributes ;
 Of these, major and minor, count is not.
 The One Possessor of all Attributes
 Is yet devoid of all these Attributes ;
 This may we see e'en with the eyes of flesh
 Does not this Infinite expanse of Heaven,
 Vast Emptiness of Space, (Plenum of Self), .
 Hold all these countless ever-whirling orbs,
 ' Eggs of the Infinite ', untouched by them ?)

While warning the wise man not to disturb the
 simple mind, to the advanced and thoughtful soul
 capable of hearing and holding wisdom, Kṛṣṇa
 says clearly :

Maṭ-tah para-ṭaram n-ānyat
 kin-chiḍ asti, Dhanan-jaya !

Mayi sarvam idam pr-oṣam
 sūtré maṇi-gaṇā iva.

Yé cha-iva sāttvikāḥ bhāvāḥ,
 rājasāḥ, tāmāsāḥ-cha yé,

Maṭ-tah év-éṭi tēn viddhi ;
 na tu Aham téshu, té Mayi.

Sukham, duḥkham, bhavah, bhāvah,
 Bhayam, ch-ābhayam éva cha,

Yashah, ayashah, tapah, dānam,
 Maṭ-ṭah sarvam pra-varṣatā,
 Amṛtam cha éva, Mrtyuh cha,
 Sat, A-sat cha, Aham, Arjuna !,
 Tapāmi Aham, Aham varshah,
 Nīgrhnāmi, utsrjāmi cha ;
 Prahavah, Pralayah, Sthānam,
 Nidānam, Bījā, Avyayam
 Mat-tah smṛtib, jñānam, ap-ohanam cha. (G.)

(Nought is outside of Me ; all This is strung
 On Me, as heads upon a thread ; all moods,
 All acts, good, bad, mixed, all are Mine alone ;
 Yet am I not in them , they are in Me.
 Joy, sorrow, life, death, fear, and fearlessness,
 Fame, infamy, gifts, acts of sacrifice,
 All these arise from Me and Me Al-one ,
 Death, Deathlessness, Truth, Falsehood, all am I ;
 Drought, Rain abundant, Seed, Vitality,
 And Birth and Death—all these are made by Me.
 From Me, in Me, Forgetfulness of Self
 And Folly's utmost limit ; from and in Me
 Wisdom too of Remembrance of the Self)

Punyam cha papam cha pāpé.

(SHANKAR-ĀCHĀRYA, *Shārṅga Bhāshya*.)

(Sin, merit, both are sin, for both do bind
 The Soul—with chain of iron, or of gold)

From the transcendental standpoint, each term of every pair of opposites is necessary to throw the other into relief, to bring it into manifest existence, by contrast, and also to neutralise it, ultimately. Good cannot possibly *ex-ist* without contrasting evil, and *vice versa*. Hence to abolish evil, we must abolish good also, neither love nor hate is to be assigned to the Absolute Self, which includes both *equally*.

Pari-natī saba jīvana kī

tīna bhāntī baranī ;

Ēka pāpa, ēka punya,

ēka rāga-haranī

Jā mén shubha ashubha andha,

doū kara karma-bandha,

Vīta-rāga-pari-natī hī

bhava-samuđra taranī

Tyāgu shubha-kriyā-kalāpa,

karu mata kadā cha pāpa,

Shubha mén na magna hoi

Shuddha-tā bisaranī

Yāvatā shuddh-opa-yoga

pāvata nāhīn mano-ga,

Ṭāvata hī karana yoga

kahī punya-karanī

Ūncha nīcha dashā dhār,

chīta-pramāda ko bidār.

Uñchalī dashā té giro
maṭa adho dharanī.

Bhāga Chandra !, jā prakāra

Jīvana hai sukha apāra,

Yāhi ké adhāra Sṛṣṭ—

Vāda kī ucharanī (J, BHĀGA CHANDRA.)

(Three-staged the Path of souls inherently ,
Each soul must pass through all successively ;
First is the stage of vicious selfishness ;
To it succeeds the time of virtuousness ,
Last comes the stage free from all loves and hates,
All personal desires This last, the path
Lighted by Duty only, helps the soul
To break the bonds of sin and merit, too,
Forged by the passions which imprison it ,
And takes it safe across life's stormy sea
Give up the wish to earn merit for heaven ;
But do not therefore cease from purity,
Nor dream of ever doing deed of sin.
Observe the rules prescribed for piety,
Till the mind merges in the fount and source
Of Purity Bear patiently the states,
Now high, now low, which fortune brings to thee ;
Guard watchfully 'gainst errings of the mind ,
See it falls not from noble to base mood
Such is the only way to fill with Peace
Of mind and heart our life upon this earth ,
Such is the essence of what Jina taught.)

The *Bible* of Judaism and Christianity also clearly indicates that all pairs of opposites, including the pair of Good and Evil, are in the One

"Shall evil befall a city, and the Lord hath not done it?" (B., Amos.) "I form the light and create darkness; I make peace and create evil, I am the Lord that doeth all these things . . . I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy" (B., Isaiah)

We have seen before, that in Vaidika Dharma (now, in its corrupted form, in current practice, known as 'Hinduism'—and which living religion today is free from unfortunate degenerations, caused by the evil ingrained in human nature together with the good?), God is Destroyer as Rudra, Tempter and Tester as Māyā-vī, Punisher and Corrector as Yama, and so on; that Islam recognises Him as Al-Qahhār, Al-Jabbār, Al-Muzil, Al-Mumit, i.e. Wrathful, Oppressor, Misleader and Tester, Death-Causer of virtuous and sinful alike; and so forth.

Mystery, perplexity, anguish of heart torn between faith and doubt, faith in the ultimate Beneficence of the Supreme, doubt created by the glaring fact of endless misery of all degrees, within each self and all around—this conflict vanishes as soon as we realise that 'I' is *the* 'I'; that 'I am' means *the*

I is'; that God, Lord, Allah, Ishvara, all ultimately mean the Universal all-pervading Self; that all Good and all Evil, the seeds of all the noblest virtues and all the basest vices, are all in Me, in every 'individual self', *because* they all are in the Universal Self; that all life, all this World-Process, is incessantly, and inevitably, the Interplay of Opposites of endless pains, sorrows, miseries, and corresponding endless pleasures, joys, delights, all which balance and neutralise each other in the Ab-solu-te Self, the Self ab-solv-ed from all relative 'opposites', *sanjain, siddain, dva-m-dva-m*, two-and-two. But 'child-mind' cannot, and must not be expected to, see the whole Truth. It has to evolve and grow to the stage of 'parent-mind', become able to stand on its own feet, and develop power of self-conscious intro-spection, *antar-dṛṣṭi, pratyak-chétanā, sair-i-nafasī, chashm-i-basīrat*, 'mental eye', 'inner eye', before it will be able to reduce Third Person into First Person, 'He' into 'I'. Then it will recognise it-self, and every self, as a piece of *the* Self, and as maker of its own destiny, which destiny, in the 'infinite' view, is the same for all; endless Play, Pastime, Drama, of equal Tragedy and Comedy. Till then, *i.e.*, so long as it remains 'child-mind', it must rest in the arms, or be helped along by the hands, of a 'parent', an 'elder'.

Without Self, without the Principle of Consciousness, the Universe disappears, and science vanishes. All things else may be doubted, Self cannot be. Worst doubter cannot doubt himself. Scientists have therefore grown wise, and have receded from the gush and rush of materialistic turbulence, natural to the first flush of the growth of science. The faith of great scientists of the day has been already mentioned, that this world is a world governed by Spirit and not by Matter, unless, indeed, we endow Matter with all the qualities of Spirit, and then it means only that we have exchanged the connotations of the two words; (see pp. 22 *et seq.*). And this Supreme Spirit is in Me, is I.

. As Christ says :

"Believe Me that I am in the Father and the Father is in Me . . . He that has seen Me has seen the Father . . . If ye had known Me ye should have known my Father also." '(B)

And as Muhammad says also :

Anā Ahmad bilā mīm. (H.)

Man rā anī, rā al Haqqa (H)

Man a'rafa nafsahū faqad a'rafa Rabbahū (H) .

, Nas-ullāhā fa'ansāhum anfusahum. (Q.)

(Ahmad am I, minus the letter 'm',

Which means, 'I am Abad, the One alone'

He who hath seen Me surely hath seen God.

He who hath known him-Self hath known his God.
He who forgetteth God forgets him-self)-

Confucius says :

"What the undeveloped man seeks is others; what the advanced man seeks is him-Self." (Quoted in *Ency. Brit.*, 14th edn, Art. 'Confucius'.)

Hayashi-Razan, an eminent Japanese scholar of Chinese classics, of the seventeenth century, says :

"The human mind, partaking of Divinity, is an abode of the Deity, which is the Spiritual Essence. There exists no highest Deity outside the human mind." (*Shinto-Dogyu*, quoted in *Ency Brit.*, *Ibid*)

"The heavens are still ; no sound
Where then shall God be found ?
Search not in distant skies ,
In man's own heart He lies."

(*Shao Yung*, translated and quoted by H D Gibbs,
The Religions of Ancient China, 1011-1077.)

"Shintoists . . . consistently upheld the theanthropic doctrine of *Kan-nagara*, of man being essentially divine ; *Kan-nagara*, *kan* from *kanu*, and *nagara*, . . . 'man himself divine' . . . The divine and the human are one in quality ; only, the latter is temporary, the former enduring. The everlasting divinity is called human during the time it resides on this planet" (Inazo Nitobe, *Japan*, pp 309-321)

. This, in Védānta, is the distinction between Param-Ātmā and Jīva-ātmā; in Sūfism, between *Rah-ul-arwāh* and *Rāh*; in Gnostic Mysticism, between God and Son of God As Christ¹ says:

"I and my Father are one. . . Yet is my Father greater than I. . . I am in my Father, and ye in me, and I in you." (B.)

In the words of Shankar-āchārya,

Satī apī bheda-āpa-gamé,

Nāṭha¹, Tav-āham, na māma-kīṇaḥ Tvam!

Sāmudro hi tarangah,

Kva-chana samudro na tārangah¹ (*Shat-paṭī*.)

(Though all false sense of separateness be past,
Yet am I thine, My Lord!, and not Thou mine!
The wave unto the ocean doth belong;
Never the ocean to the tiny wave!)

"I have said, ye are gods; and all of you are children of the Most High." (B., Psalms, 82. 6)

¹ In the earlier centuries A.C., the word was written in two ways, Chrestos, and Chreistos or Christos, in Greek Chrestos (? Skt shréshttha) meant 'good, best, excellent, gracious', the other meant 'anointed', 'baptised with the waters of the Sacred Wisdom, (? Skt Krshta, Kishna, meant 'the dragged, harrowed, ploughed, tried and tested and imitated, cultivated and watered, also, the attractor, also, the attracted).

It is with reference to this that Jesus says,

"Is it not written in your laws, 'I said, ye are gods?' . . . Say ye (to me) . . . 'Thou blasphemest', because I said, 'I am the son of God'?" (B, John.)

The Truth of the Infinite is indeed not easy to put into words which are finite, and are so easily and so frequently misunderstood. What wonder that Buddha and other great Teachers became silent, when questioned on ultimate mysteries, by persons not ready and not able to understand the thought behind the veil of words.

Man a'rafa Rabba-hū kal-lā lesānuhū. (H)

(The man who findeth God loseth his speech)

Guroh tu maunam vyākhyānam,

Shishyāh ṭu uchchhinna-samshayāh (Guru-Gītā.)

(The speaker doth discourse quite speechlessly,

Yet are the pupils' doubts wholly re-solved)

Mahramé in hosh juz bé-hosh n-ist;

Mar zabān rā mushṭarī juz gosh nīst, (RUMI.)

(Only th' Unconscious know this Consciousness;

The tongue's sense but the speechless ear can guess.)

Gurā a-naina, naina binu bānī,

Kebī bīdhī an-upama jāi bakhānī !

Sūna bhīti para bībīdha ranga kē

ṭanu bin likhē Chitērē !

(TULASĪ DĪSA, Rāmāyaṇa and Vinaya Patrikā.)

(Sightless the tongue is, voiceless are the eyes ;

How then describe that Vision, all unique !

Wall—Emptiness , the Painter—Bodiless ;

Yet pictures infinite in forms and hues !)

" I am in the Father, and the Father in me . .

I am in my Father and ye in me, and I in you . . .

Abide in Me, and I in you . . without Me you cannot do anything." (B , John, xiv)

Yé bhajanti tu Mām bhaktyā,

Mayi té, téshu ch-āpi Aham. (G)

(They—who love Me with love sincere, they are

In Me, and I also am e'er in them)

U dar dile man ast, wa dile man ba-daste U ,

Chūñ āyīnah ba daste man, wa man ḍar āyīnah (S.)

(He's in my heart, my heart is in His hands ;

As mirror in my hand, and I in it.)

Sarva-bhūtastham Ātmānam,

Sarva-bhūtāni cha Ātmanī,

(1) Ikṣaṭṣē yoga-yukt-Ātmā,

Sarvatra sama-ḍarśanah.

(Yah Mām pashyaṭi sarvatra,

Sarvam cha Mayi pashyati,

Tasya Aham na pra-nashyāmi,

Sa cha Mé na pranashyati. (Gita)

(The soul established in the final yoga,

Seeing all as Equal, nay, as same and One,

Beholds all things in Me and Me in all.
He who thus sees Me in all things, and all
In Me, unto him can I ne'er be lost,
Nor can he ever be lost unto Me)

"All things are Himself, and Himself is concealed on every side," (*Idrā Rabbā*, X 117); "Adam Kadmon, (Adam-i-Qadīm) the Eternal Man or Self of the Kabalists, contains in Him-Self all the souls of the Israelites, and He is Him-Self in every soul." (*Sohar*, or *Zohar*, Introduction, pp 305, 312.)¹

Yah tu sarvāni bhūtāni Ātmanī éva anu-pashyati,
Sarva-bhūtēshu ch-Ātmānam, tato na vi-jugupsaté,
tato na vi-chikitsaté (*Isha U*)

(Who seeth all in Self and Self in all,
Doubteth no more, nor hateth any more.)

We have noted elsewhere that the ability of a person to put off any one particular religion, and put on any other, proves that the soul of the human being is superior to all particular religions, and can judge between them all at will

The case for the supremacy of the I has been still more conclusively put, in some Sūfī verses.

Zān kī nstā rā Shīnāsā ham tu ī,
Jumla ustā rā khud Ustā ham tu ī.

¹ Quoted by H P B. *Isis Unveiled*, II, 342

Chūn Haqīqat rā Muhaqqiq khuḍ ṭu ī,

Ain haq īn-ast Ain-ul-Haq tn ī.

Hasbiyē Rab rā Mujawwiz chūn ṭu ī,

Bil-yaqīn Allāh-e-Akbar khnd tu ī (S.)

(Since thou decidest who is fit to take

Or not to take for Teacher, thou thy-Self

Must surely than all teachers greater be.

Since thou dost judge that this is True, this Not,

Maker of Truth, most True, thy-Self must be.

Since thou determinest whether God is

Or is not, surely thine own Self must be

The inmost being of Godhead, Greatest God)

2. EVOLUTION, RECAPITULATION, PHYLOGENESIS, PALINGENESIS, REBIRTH.

So far, we have endeavoured to expound the fundamental Truth of truths, *vis.*: There is an Ultimate Mystery behind all Life, behind all World-Procession, behind the whole 'Uni-verse,' (from Lat. *unus*, one, and *vertere*, to turn; 'that which revolves round the One'); It is the Creator, Preserver, Destroyer, of all objects, It can be best and most nearly understood and recognised in terms of Spirit and Mind; It is all-pervading Spirit and Universal Mind; It is the Principle of all Life and Consciousness; It is the Spirit, Soul, Life, Mind of

the whole World, It's nearest, dearest, best, most common, indeed universal, name is 'I'; It, as 'I', bears every name, wears every form, knows, desires, does, everything that is known, every desire that is felt, every act that is done—'I am so-and-so; I know, wish, do, this and that'; thus, every living thing, which regards itself as 'I', especially Man, who self-consciously regards and speaks of him-self as 'I', is in essence, one with It; It, that Ultimate Mystery, is our very Self—*so all religions declare*. Though *all* names belong to It, still, every religion, every language, has given It one or two names which are most frequently used in it, e.g., Param-Ātmā, Ātmā, Brahma, in Vaidika Dharma (or Hinduism) and Sanskrit; Allāh, Rab, Mālik, Maulā, Khudā, in Islām (or Mohammedanism) and Arabic-Persian; God, (another form of 'Khudā') in Christianity and English, Ahurā-Mazadā, in Zoroastrianism; Jehovah, in Judaism (Hebraism, Jewish religion); Sat Sri Akāl, (the Timeless), in Sikhism; Ātmā, Brahma, Shūnya, Amṛtābha, in Buddhism; Ātmā, Param-Ātmā, Nir-anjana, in Jainism; Tāo in Taoism; Shūngti (the One Supreme Being), Tien (Heaven), Tai-Chi (the Great Ultimate) in Confucianism; Ame-no-mi-naka-nushi (Heaven-centre-ruling Deity, the Absolute Universal Self) in Shintoism. We have also seen that the World-Process is one unending Drama of infinite inextricably mingled

Tragedy-and-Comedy, 'Pairs of Opposites', wherein God is perpetually forgetting himself into Man, and Man is perpetually remembering himself back into God again.

Out of this arises the next important truth, *viz.*, that of Samsāra-Chakra, *Charkh-i-Gardān*, 'Cyclical Wheeling', 'Revolution', *i.e.*, Involution (of Spirit in Matter) and re-Evolution (of Spirit out of Matter), descent and ascent, regress and progress, *av-āroha* and *ū-roha*, *īśāl* and *urīqā*, *nasāl* and *urūj*. This corresponds to, and links up with, the scientific view of Evolution and Phylogenesis, (Ontogenesis, Palingenesis, etc.) Some religions speak of Re-births of the same soul in several physical bodies, one after another Others interpret 'progress' differently. Other English words for 're-birth' are 're-incarnation' and 'metempsychosis', Skt., *punar-janma*, Arab-Per, *tanāsukh*. The Vaidika doctrine is well known, that the soul comes to the stage of man after passing through many lower forms, and takes numerous rebirths in the human form. In fact, Hinduism Buddhism, Jainism, Sikhism, are so full of it that it is not needed to quote texts in proof. It does not appear that *Bible* and *Qurān* contain any explicit affirmation of rebirth *But they nowhere deny it* either. And Christ said that the prophet Elijah had come again as John the Baptist

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (B, Malachi.)

"Jesus began to say unto the multitudes concerning John the Baptist... For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias (Elijah) which was for to come." (B., Matthew.)

"And he shall go before . . . in the spirit and power of Elias." (*Ibid*)

"King Herod the tetrarch. . . beheaded John in the prison" (*Ibid*)

"And his disciples asked him . . . and Jesus answered . . . that Elias is come already, and they knew him not, but have done unto him whatsoever they listed . . Then the disciples understood that he spake unto them of John the Baptist" (*Ibid*)

"As Jesus passed by, he saw a man, blind from birth. His disciples asked him: Master, who did sin, this man, or his parents, that he was born blind?" (B., John, 11, 1-2.)

"For I was alive, without the law, once; but when the commandment came, sin revived, and I died." (B. Rom., vii. 9)

Muhammad also has said -

Yā ayyohal insāno innakā kādihun elā Rab-
bekā kādihan fa mulāqibhe. . . laṭarkabun-na
ṭabaqan an ṭabaq. (Q.)

(O Man ! thou hast to go back unto God,
Thy God, thy Self, with labour and with pain,
Ascending stage by stage, plane after plane.)

Kṛṣṇa says .

Anéka-janma-samsiddhah

taṣṭo yāṣṭi parām gaṣṭim.

Bahūnām janmanām anṣṭé

jñāna-vān Mām prapadyaté. (G.)

(Many the births that man has to pass through,
Before the Supreme Knowledge comes to him,
And he accomplishes his destiny,
Reaches the Final Goal, and findeth Me)

"Heaven's way always goes round". (Chinese proverb.)¹

And there are texts in *Qurān* which *may be* interpreted as meaning that man lives and dies repeatedly, even as worlds are created and destroyed repeatedly.²

Manvanṭarāni a-sankhyāni,

sargah, sambhārah éva cha,

Kṛīdan iva éṣṭ kuruṣṭé

Paraméshthī punah punah. (M.)

¹ Quoted by Lin Yutang, *My Country and My People*. "History repeats itself" is the western version.

² Some Sūfī sects believe that Muhammad was Abraham reborn, and Abraham's two sons were reborn as Ali and Ali's son Husayn.

(Cycles and cycling worlds, all numberless,
 Creations and destructions, doth He make
 Over and over, as in playful sport—
 The Lord of All, standing beyond them all.)

“How will the resurrection of the dead take place?
 To this answered Ahura Mazadā—When I have
 created each and all of these things, would it be
 harder for me to bring about the resurrection?”
 (Z., *Bundehesh*, ch. 31) ¹

Innahū yabda-ul-khalqa summa yoīdoh, le yajze-
 yallazīna-āmanu wa a'melus saulehāte b-il qiste. . .
 Kama bada-anā awwala khalqin noīdah. . . Yakhloqo-
 kum fi butūni-ummuhāṭi-kum khalqam-minā bā'ḍe
 khalqin zulumāṭin salas. . . (Q.)

(He makes a world-creation; then again
 He reproduces it, so that He may
 With justice recompense those who believe
 In God's Word and do good to fellow-beings.
 God sayeth—As We did originate
 The first creation, so we re-produce. . .
 He in your mother's wombs createth you,
 Creation on creation, yet *again*.)

Minhā khalaqnē kum, wa fi hē noīdo-kum,
 wa minhā nukhruju-kum elā ta'āraṭin-ukhrā. (Q.)

¹ Quoted by Gangā Prasad, *The Fountain-Head of Religion*, pp. 70-71.

(From out the earth have I now given birth

To you, and I will send you into it.

Again, and bring you forth from it *again*,

Again, repeatedly, until the End)

Summā ba'asmā-kum min bā'de maute-kum[la'-
alla-kum tushkurūn. (Q)

(I gave you birth *again* after you died,

That you may think of Me with gratitude)

Ahyānā ba'de amātanā Kul yohyi hallaz
anshāha awwalamarra. (Q)

Yukhrījul hayya minal mayyati, wa yukhrījul
mayyata minal hayyi (Q)

'(He made us live *again* after our death.

He made you live before, and can *again*.

He makes the living dead, the dead alive)

Kaifā takfurūnā billāhi wa kuntum amvātan fā
ahyakum summā yumitokum summā yohyikum
summā ilaibe tarja'un. (Q)

(How can you make denial of your God

Who made you live *again* when you had died,

Will make you dead *again*, *again* alive,

Until you go back finally to Him ?)¹

¹ A somewhat similar verse occurs in *Veda*

Kasya tvā, katamasya, smrtēnām,
Manāmahé, chēru, Dévasya, nāma,

- Ko no mahyā adīṭayē punar-ḍāt,

Pīṭaram cha ḍīshēyam, māṭaram cha. (V.)

The well-known lines of Maulānā Rūm¹ may be regarded as-explicit comment on these texts, fixing the right interpretation.

Ham cho sabzā hārahā royīdah am,
 Haft sad haftād qālib dīdah am,
 Az jamādi murdam o nāmī shudam ;
 Waz numā murdam ba haiwān sar zadam ,
 Murdam az haiwānī o ādam shudam ,
 Pas che țarsam kai ze murdan gum shudam ?
 Hamlaē dīgar bi-mīram az bashar,
 Tā bar āram az malāyak bāl o par ,
 Az malak ham bāyadam justan ze jū,
 Kulle shayīn hālikun illā Wujh-Ū
 Pas a'dam gardam a'dam chūn arghanūn
 Goyad am ' Innā ilāhā rāje'un '.
 Bāre dīgar az malak parrūn shavam,
 Ān che anđar wahm n-āyad ān shavam (S.)

(Like grass have I grown o'er and o'er again ;
 Seven hundred seventy bodies have I seen
 From out the form of mineral I passed
 And as a vegetable lived again ,
 From out the vegetable form I died
 And lifted up a head as animal ,

(Who is the God of gods, Chief of Immortals,
 By which most holy name may we think of Him,
 Who has sent us *again* to this earth's surface,
 So that we see *again* father and mother ?)

¹ *Masnavi*, Book III, p. 334, (Kānpur edition)

The form of animal I put away
 And took the human shape of Adam-Eve;
 Why shall I fear that if I die once more
 I shall be lost? Nay, I shall surely gain,
 At the next onset, dying out of man,
 The flowing locks and shining wings of angels.
 And finally, when next I take my flight,
 'From e'en that world, I surely shall become
 That Which beyond all comprehension rests;
 For all things pass, except the Primal Cause,
 The Cause of Causes, the Face of the Self,
 Which is 'Non-being of Aught-Else than Self,'
 —For Self is the Negation of Not-Self.
 And when I am in such Non-Being, then
 My Being in Non-Being shall resound
 In organ-tones, 'Thou hast returned to Me'.)

Elsewhere, in the same *Masnawī*, Rūmī repeats:

Āmadah awwal ba iqlīmē jamādī,
 Az jamādī dar nabātī ofšād;
 Sālahā andar nabātī umr kard,
 Waz jamādī yād n-āward az na burd;
 Waz nabātī chūn ba haiwānī futād,
 N-āmad-ash hāl-ē nabātī hēch yād;
 Ham-chun-in iqlīm tā iqlīm raft,
 Tā shud aknūn āqil o dānē wa zaft;
 Aqlahāē awwalīn-ash yād n-īst,
 Ham azīn a'ql-ash jahawwal kardānī-st,

Tā nyaḍ z-in a'ql pur-hirs-o-ṭalab,
 Saḍ hazārān a'ql bīnaḍ bu-l-'ajab,
 Gar-che kḥuftah gashḥ o shuḍ nāsī ze pēsh
 Kai guzārānḍ-ash dar-an nīsiyān-e-khwēsh.
 Bāz az ān khwāb ash ba bēdārī kashand,
 Tā kunaḍ bar hālaṭē khuḍ rīsh-khand. (S.)

(First into state of mineral he came;
 And then, as vegetable, ages spent,
 Forgetting all he felt as mineral;
 Then into state of animal he passed,
 Oblivious of the vegetable state;
 Ascending thus, stage after stage, he now
 Is man, intelligent, knowing and strong,
 Yet all forgetful of his previous states.
 From this stage of intelligence also
 He has to rise, since it is full of greeds
 And clings to small things and jealousies.
 When he has done so, then a myriad paths
 Of knowledge, wonder, and great mysteries,
 Will open out before him endlessly.
 He will not be allowed to lose him-Self,
 He will be dragged out of his Night of Sleep,
 Into the Day of Wakefulness again,
 Till he laughs at him-Self in ecstasy.)

The same succession of mineral, vegetable, animal,
 human, and higher kingdoms of nature is to be

found in ancient Samskṛt books, and also in modern science.

Asya brahm-āndasya samanṭataḥ sthitāni ananta-
koti-brahmāndāni . . mahā-jal-augha-matsya-
buḍbuḍ-ānanta-sanghavaḍ-bhramanṭi. (*Tri-pāḍ-
vibhūti-Mahā-Nārāyaṇa-Upaniṣat*, ch. 6.)

Sankhyā chéḍ rajasām asṭi

vishvānūm na kadā-chana

(*Dévi-Bhāgavata*, IX. iii 7 8)

(Worlds beyond count, 'eggs of the Infinite',
'Of boundless Space', orbs like this earth of
ours,

Each with its own peculiar forms of life,
Revolve and wander endlessly in space,
On all sides of this earth, above, below,
Like bubbles or like fishes in the sea,
Dust-atoms may be counted, not these orbs)

Oshaḍhi-vanas-patayah yach-cha kin-cha prāna-
bhṛt, sah Ātmānam āvis-ṭarām véda . . , Chittam
prāna-bhṛtsu, . . . (tēsbu) āvis-tarām Ātmā .
Purushé tu āvis-ṭarām Ātmā Sa hi pra-jñānéna
sampaṇna-ṭamah, . . vijñātam vadati, vijñātam
pashyati, véda lokālokau, . . Martyéna Amṛtam
ipsati (*Aitaréya Āranyaka*, II iii 2)

(Herbs, trees, beasts, men—all are garbs of the
Self,

And each successive form displays It more.

Man, who has mind, shows It forth most of all ;
 He has the introspective consciousness ;
 He knows, and also knows that he so knows ,
 He speaks, and also knows that he so speaks ;
 He thinks of yesterday and of tomorrow ;
 He reaches out from Death to the Immortal.)

"God sleeps in the mineral, dreams in the vegetable, wakes in the animal, becomes self-conscious in man." (*Qabbalah* or *Kabala*).

Tad yaśūā pēshas-kārī pēshasah māṭrām upāḍāya
 anyat nava-ṭaram kalyāna-taram rūpam ṭanuṭé,
 évam éva ayam Āṭmā idam sharīram ni-hatya, a-
 vidyām gamayitvā, anyat nava-ṭaram kalyāna-taram
 rūpam kuruṭé (*Bṛhad-Aranyaka-Upanishat*, IV.
 iv. 4.)

(Ev'n as a goldsmith takes a piece of gold,
 And makes an ornament; and then breaks it,
 And makes a finer one with it; e'en thus
 The Spirit makes a body for It-Self,
 Then breaks it, and shapes out a finer one.)

Vāsāmsi jīrnāni yathā vihāya,
 Navāni grhṇāti narah aparāni,
 Tathā sharīrāni vihāya jīrnāni,
 Anyāni samyāṭi navāni dēhī (G)

(As a man puts away his worn-out clothes,
 And takes up new ones; even so the soul,

Puts off old bodies and puts on new ones)¹

Udbhijjāh, svēda-jāh cha ēva,

auda-jāh cha jarāyu-jāh ;

Iṭa ēvam varnitāh shāstrē

bhūta-grāmāh chaṭur-vidhāh. (*Purānas.*)

(Four are the orders of the living things

That dwell on this our earth—the mineral,

The vegetable, animal, and man ;

First fissiparous, then gemmation-born,

Then oviparous, viviparous last.)

Sṛṣhtvā purāṇi vividhāni Ajayā Ātma-Shaktyā,

Vṛkshān, sarīṣpa-pashūn, kbaga-ḍamsha-maṣṣyān,

Tāh tāh aṭushta-hṛdayah, manujam vidhāya

Brahm-āva-bodha-ḍbishaṇam, mudam āpa Dēvah.

(*Bhāg*)

(House after house did God¹ make for Himself—

Mineral and plant, insect, fish, reptile, bird,

And mammal too. But yet was He not pleased

At last He made Himself the shape of Man,

Wherein He knew Him-Self, the Vast Immense,

The final greatest Greatness limitless,

The all-including Universal Self,

¹ " Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying " Prof Huxley, *Evolution and Ethics*, p 16.

Pervading all, Eternal, Infinite—
And then the Lord of All was satisfied)

"In the first period heaven was created, in the second, the waters, in the third, the earth; in the fourth, the trees, in the fifth, the animals; and in the sixth, man." (Z.)¹

Khalaq al-insāna alā sūrat-ir-Rahmān (H)

"God created man in His own image. . . And God saw everything that He had made, and behold it was very good." (B)

Jewish (Hebrew) *Qabbālā* has an axiom.

"A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit, and the spirit, a god."

Embryologists tell us that the human fœtus recapitulates all this succession, passes through all these stages, in the first few months of gestation.

Hebrew (Jewish) *Zohar* says—

"All souls are subject to the trials of transmigration; and men . . do not know how many mysterious trials and transformations they must undergo . . The souls must re-enter the Absolute Substance whence they have emerged. But to accomplish this they must develope all the perfections, the germ of which is planted in them, and

¹ Haug's *Essays on the Religion of the Persians*, p 192, quoted by Ganga Prāsāda, *The Fountain-Head of Religion*, p 65

if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for re-union with God " ¹

" Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind " (B Isaiah, 65, 16-17)

- Purāṇic legend is that living forms may be dichotomised (i.e., dually classified) into the unmoving and the moving, which are sub-divided into four main kingdoms of nature, which include eight million four hundred thousand species. The last figure may or may not be of the same sort as many modern 'scientific speculations' regarding age of earth, distances and number of visible and invisible stars, size of the universe (or rather our sidereal system, an infinitesimal atom of the Infinite Universe), numbers of radiations from metals, velocities of electrons, time it would take for one element to 'break down' into another because of radiations,

¹ Quoted in *The Universal Text Book of Religion and Morals*, by Annie Besant. In *Bible*, (Gen. 1) order of creation is, Heaven and earth, waters, light and darkness, day and night, firmament, dry land, separated from ocean, grass, herbs, fruit-trees, sun, moon, stars, fish, fowl, whales, cattle, creeping things, beasts of the earth, Man in the image of God. For many Purāṇic details of creation, see *The Science of Social Organisation*, ch II, *Vāyu Purāṇa* is specially full

number of millions of eggs laid by one cod-fish at one laying, number of atoms contained in Earth, number of miles from Sun or our Earth to nearest star, etc—'speculations' based on mathematical calculations, which, in turn, are based on other 'speculations', 'hypotheses'. But succession of various orders of life is very much the same as that sponsored by modern science. Thus ·

Sthāvaram vimśaṭśh laksham,
 jala-jam nava-lakshakam,
 Kūrmāḥ cha nava-laksham syuh,
 dasha-laksham cha pakshinah,
 Trimsbal-laksham pashūnām cha,
 chaṭṭur-laksham tu vānarāḥ,
 Taṭṭaḥ manushyatām prāpya
 ṭaṭṭaḥ karmāṇi sādhyet.

(*Bṛhad-Vishnu-Purāna*.)

(Mineral and vegetable worlds,
 Unmoving, count 'tween them two million forms;
 Nine hundred thousand are aquatics then,
 Reptiles, as many; birds, a million;
 Then comes the mammal world, three millions,
 Four hundred thousand kinds of anthropoids,
 Two hundred thousand human species, last.)

It is explained that all these are not to be supposed as co-existing to-day or at any other given time in past or future Majority of them 'have

had their day' and disappeared, like monster-sanrians, twelve-legged horse, aurochs, sabre-tooth tiger, pterodactyl, auk, dinornis, many amphibia, and innumerable forms representing critical junction-points between kingdoms, and many will appear and disappear in future¹

Bhūṭéshn vīrudbhyaḥ ud-uttamāḥ yé
 Sārī-srpāḥ ; téshu sa-bodha-nisṭhāḥ ;
 Tāṭāḥ mannshyāḥ ; pramañḥāḥ ṭāṭāḥ apī,
 Gaṇḍharva-siddhāḥ vibudhā-nu-gāḥ yé ;
 Dev-Ēsṛśbhyaḥ Maghavat-pradhānāḥ
 Daksh-Āḍayāḥ Brahma-sutāḥ tu, téshām
 Bhavāḥ parāḥ ; sah atha Virinchr-vīryāḥ ;
 Sah Mat-parāḥ , Aham ḍvija-dēva-Dēvāḥ. (*Bhāg.*)

('Mongst living growing things, than minerals
 Are vegetables higher, and than these
 The forms that freely move about, than these
 The animals that have intelligence,
 Then human beings, and then the several grades
 Of spirits, angels, and perfected men,
 Then the high gods born from the Primal Mind,
 First Ideator, First Intelligence,
 And finally My Self in which all Rests)

¹ See *The Science of Life*, by H G Wells, Julian Huxley, and G. P Wells, for a comprehensive and also detailed survey

Zoroaster says ;

Yé vahyo vanghéús dazade yas chā hoī vārāī rādaṭ
Aburo kshaṭhrā Mazadāo aṭ ahmāī akāt ashyoyéhoī,
no it vidānté apémé anghéús ūrvayésé.

(Z., *Gāthā*, 51-6)

(In each succeeding birth the Great God gives
To him who seeks His favour by good deeds,
Greater Self-knowledge, greater self-control ;
But unto him who acts not well but ill,
He gives a worse fate in each following life)

Ṭēn Aham dvishaṭah krūrān
samsārēshu nar-āḍhamān
Kshipāmi ajasram ashubhān
āsurīshu éva yonīshu. (G)

(Those evil ones, the hateful, cruel, mean,
Fall into evil wombs, birth after birth,
Till by reaction consequent, in pain,
They learn to turn into the ways of good)

Man is the 'crown of creation', *ashraf-ul-*
makhluqāt

Sanātanam gubyam idam bravīmi,

Na mānushyāṭ shrēshṭha-taram hi kin-chit (Mbh)

(This ancient secret I disclose to thee .

There is naught nobler than 'humanity')

This is so only because, in the human form, God
becomes able to recognise Him-Self, and to realise

that He is All and Every-thing, again, after millions of years of forgetfulness of his Self's Glory

Sūfīs generally believe in rebirth, *īya't*, and *irtiqā*, ascent, and have more technical distinctions than even Vaidīkas on this point. Thus, reincarnation as man is *nashh*, as animal is *maskh*, as vegetable is *fashh*, as mineral is *rashh*¹. Such degradation, as in schools, from higher to lower class, stage, is very rare, though detention is not so infrequent. Because Self runs through and wears all forms, therefore the thread of evolution runs through them all continuously, and man has in him the seeds and potencies of all kingdoms of Nature. All is indeed everywhere and always, because God is everywhere and always, and all is in God, the Self.

¹ "Ahmad ibn Sābit, Ahmad ibn Yabūs, Abū Muslim of Khurāsān, Shaikh-ul-Isbrāq, and the famous Omar Khayyām, were exponents of the doctrine of transmigration and re-incarnation, basing their arguments on *Qur'ān*, Sūrat ul-Bāqarā, verses 61-92, Sūrat-ul-Mā'idah, v 55, etc." Khēja Khān, *Studies in Tasawwuf*, p 132. Translations of some of these verses, as made by Maulvi Muhammad Ali, M A, LL B, President, Ahmadiya Anjuman-i-īshāat-i-Islām, Lahore, are reproduced below

"And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them Be (as) apes, despised and hated" (65)

"What then is the reward of such among you as to this, but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do", (85) "And most certainly

3. KARMA

Third important truth is that of reward and punishment. Virtue and merit are rewarded; vice and sin punished; some day, somewhere, sooner or later, here or hereafter. All religions equally proclaim this great truth. As we sow, so must we reap. This Law of Karma is only the scientific law of Cause and Effect, or, better, of Action and Reaction, working on the psychical and spiritual plane. Karma works from within. Because the Self is in all, therefore pain given, means, later, pain suffered; and pleasure given, becomes pleasure received. Sins as well as merits come home to roost, without fail.

We gave Moses the book, and We sent apostles after him, one after another, and We gave Jesus, the son of Mary, clear arguments, and strengthened him with the holy revelation. What!, whenever, then, an apostle came to you with that which your souls did not desire, you were insolent, so you called some liars, and some you slay" (87) "Evil is that for which they have sold their souls, so they have made themselves deserving of wrath upon wrath, and there is a disgraceful chastisement for the unbelievers" (90), Al-Bāparē.

"(Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the devil, these are worse in place and more erring from the straight path" Al-Mā'idah. Maulānā Muḥammad Ali, in his comments, says that the words 'apes' and 'swine' are not to be taken literally. The learned Sūfis, whom Khāja Khān mentions, as above, seem to have thought otherwise. More on this point will be said in a later foot-note.

Failure would be possible if souls were really wholly separate. They are not. The One Self, *Rū-ul-arwāh*, *Rūh-i-ā'zam*, *Rūh-i-ālam*, *Param-Ātmā*, *Jagad-Ātmā*, *Sūtr-Ātmā*, *Vishv-Ātmā*, Oversoul, *Anima Mundi*, the Collective Unconscious, the Supra-conscious, Universal Spirit, binds them all together. Therefore escape from consequence is impossible. If my hand hurt my foot, shall not the hand also feel the pain? Vaidika Dharma and its off-shoots and reforms, Buddhism, Jainism, Sikhism, current 'Hinduism', are so permeated with the idea of Karma, and this fact is so well-known, that no texts need be quoted; yet, a few may be. The very word Karma has now become part of many languages

Banī Ādam ā'zāi yak dīgar and,
 Ke dar āfrīnīsh ze yak jāubar and.
 Chu uzwē ba-ḡarḡ āwaraḡ rozgār,
 Dīgar uzwa-hā rā na mānad qarār. (S., SI'PL)

(The progeny of Adam, all are parts
 And limbs of one and the same organism,
 Risen from the Same Essence, every one;
 Then can it be, while one limb is in pain,
 That other limbs should feel at restful ease?)

Sahasra-shīrshā Purushah
 sahasr-ākshah sahasra-pāṭ. (V.)

(The countless heads, eyes, ears, and hands and feet
Of living beings are all parts of One Man)

" When one member " (of the body) " suffers, all
the members suffer with it; or one member be
honored, all the members rejoice with it " (B , Paul)

Wa mā kām annāso illā ummatin wahīdatan. (Q)

(Not other than but one community,
All human beings whatsoever are, indeed.)

Sukhasya dukkhasya na kō-pi dātā,
Parah dadāpi-iti ku-buddhīh ēshā,
Sva-karmanā ēva grathitah hi lokah,
Kartā aham asmi iti vṛthā abhimānah,
Svayam kṛtam svēna phalēna yujyate;
Sharīra, hé !, nistara yaḥ tvayā kṛtam.

(*Garuda Purāna.*)

(Sorrow or joy none other gives to us ,
False is the thought that others give us these ;
Our own acts bind us humans to each other ,
Our own deeds bring to us their own just fruit—
Body of mine ! repay by suffering ;
Give up false feel ' I do ' , and then be ' free '.)

" Woe unto them that call evil good, and good evil
: . Be not deceived, God is not mocked, whatsoever
a man soweth, that shall he also reap . They that
sow iniquity and sow wickedness, reap the same. . .
To him that soweth righteousness shall be a sure
reward . Men do not gather grapes of thorns or

figs of thistles. . The wages of sin is death. . He shall reward every man according to his works . . Give and it shall be given unto you . With the same measure that ye mete withal, it shall be measured to you again God will render to everyone according to his deeds . Unto Thee, O Lord!, belongeth mercy, for thou renderest to every man according to his work" (B, Job, Psalms, Proverbs; Matthew, Luke; Romans, etc)

Wa mā asaubakum min-mosibatīn fa bemā
kasabat aydīkum wa māniya'mal misqāla
zarratīn khayrūn-yarah, wa māniya'mal misqāla
zarratīn sharrañ-yarah F-al yauma lā
tuzlamu nafsun shai-añwa lā tuzzauna illā mā
kuntum ta'malūn. (Q.)

(Whatever of misfortune falls on one,
Of one's own doings it is the result
The atom's weight of good that you have done,
That you shall see come back to you again;
The atom's weight of evil you have wrought,
That also must you meet unfailingly.
Be sure, no soul shall be dealt with, this day,
Unjustly, in the least, and yon shall not
Requited be with aught but what you did)

Jazā-un be mā kānu yā'malūn. (Q.)

(Thou shalt receive requital and reward
In just return for whatsoe'er thou dost.)

N-iṣṭ hātil har che Yazdān āfrīd,
Az ghazab, w-az hilm, w-az nūsh o makīd,
Pas hi-dān, ranj-aṭ natīja-i zillat-aṭ,
Āfat-ē in zarbat-at az shahvat-at. (RŪML)

(Nothing that God has made is meaningless,
In wrath, in mercy, or in graciousness;
Therefore, be sure, thy sorrow and thy hurt
Are consequence of thine own lust and sins,
Sent for thy chastening unto thee, by God.)

Hṛdī sṭhīṭah Karma-Sākshī . . .

svasya ēva Āntara-Pūrushah . . .

Yamah Vaivasvatāh Dévah

yah ṭava śha hṛdī sṭhīṭah,

Téna chét avivāḍah ṭe

mā Gangām mā Kurūn gamah ' (M.; Mbh.)

(This Ruler-Yama who dwells in thy heart,
Watchful, awake, as thine own Ātmā-Self,
Unfailing Witness of thy smallest deeds—
If He no quarrel has with thee, then thou
Needst not make pilgrimage to holy shrines,
To Kuru-kshétra or to Gangā's stream.)

¹ A western poet has put the truth of the Law of
-Karma more softly and soothingly

All Nature is His Art unknown to thee,
All Chance, His Order which thou canst not see;
All Discord, His Concord not understood,
All Partial Evil, His all-reaching Good
Take heart, beloved ¹, in erring reason's spite,
Whatever wrong there is, will be set right.

Har che bar mā-st, az mā-st (S)

(Whate'er befalleth us, cometh from us)

(These deeds of yours shall verily be brought
Back unto you, as if you were yourself

The author of your own just punishment) (H)

Yāo Ishudyo dadénté dāthrānām ha chā
ashā-ūno Yāoschā, Mazadā', dregvodévyo,
Yā frashā āvishyā, yā vā, Mazadā', yérsaité
ṭayā, . . . tā chashménéng thvisrā hāro aībi
ashā aībi vaénahī vispā (Z, *Gāthā*, 31. 13, 14.)

(Great Mazadā', Thou dost requite all deeds
Unto the pious and the impious;

For thou dost see with Thy All-seeing eyes

The secret and the openly expressed
Desires of human beings, or good, or bad)

Yat̥hā āish it̥hā varēshaité

. . . Ratūsh shyaothanā rajishtā
dregvaṭa-échā hyat chā ashāūné . . .

. . . Hyat Thvā anghēūsh jānthoi darésém
pao-ūrvīm, hyaṭ dāo shyaothanā mīzhdavān
yā chā ūkhghā, akēm akāi vanghūhīm ashīsh
vanghaové Thvā hunarā dāmoīsh ūrva-ésé
apémé. (Z, *Gāthā*, 33 1, 43. 5)

(Great Ratush', Thou doest give unto each one
Just retribution, even as he is,
Vicious or virtuous, or false or true.

Thou, Mazadāi, that art both First and Last,
 At the beginning and the end of life,
 According to Thy fixed eternal Laws,
 Thou dost award to each his just desert,
 Reward or punishment, in word and deed,
 Ill unto ill and good unto the good)

"O men! learn ye these laws of happiness and misery which Ahura Mazadā has ordained. They are, suffering of pain for a long time for the wicked, and blessings for the righteous, by which they attain happiness " (*Z Ahānarad Gāthā*, 111 11)

"Good and evil do not wrongly befall men, but Heaven sends down misery or happiness according to their conduct. From the loving example of one family a whole state may become loving; and from its courtesies, courteous. From the ambition and perverseness of one man, the whole state may be thrown into rebellious disorder. Such is the nature of the influence " (*C, Liki*, 39 18.)

"Those who do evil in the open light of day—men will punish them. Those who do evil in secret—God will punish them. Who fears both man and God—he is fit to walk alone " (*T., Kwang Trc*, 23 8.)

"Whoso casteth a stone on high, casteth it on his own head; and a deceitful stroke shall make wounds. Whoso diggeth a pit shall fall therein;

and he that setteth a trap shall be taken therein. He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh." (*Bible Apocrypha*, Ecclesiasticus).

"The Way of Heaven is to bless the good and to punish the bad ; the end of punishment is to promote virtue and make an end of punishing." (C., *Shu King*)¹

"The recompense of good and evil follows as the shadow follows the figure." (T., *Tai-Shang Kan Ying Pien.*)

(If a man speak or act with evil thought,
Pain surely follows him, e'en as the wheel
Follows the ox that drags the cart along.

(Bu., *Māha-vagga*, 6. 31. 7.)

Yo apy-aḍḍhabhaya narasya dussatī,
Suddhassa posassa an-anganassa,
Ṭam ēva bālam pachchéti pāpam,
Sukhmo rājo pati-vāṭam va khitto. (*Dh.*)

(The man who hurts the sinless innocent,
Unto that thoughtless man returns that hurt,

¹ In Chinese, Tien or Heaven stands for God manifest, Tsi-Tsai is the Motionless Self-existent (Skt., Kūta-sṣha), Wu-hang-Shen is Boundless Age or Time (Skt., An ādi an ananta-pra-vāha, sempiternal flow or motion, beginning-and-end-less.)

Unfailing, as fine dust flung 'gainst the wind)¹.

Aṭṭā hī Aṭṭāno nātho,

ko hī nātho paro siyā;

Aṭṭanā 'va su-ḍaṇṭēna,

nāṭham labhaṭṭi dullabham.

¹ For vivid concrete illustration, in terms of *practical* politics and economics and current history, illustration of the spiritual-metaphysical truth that all selves are One Self, and therefore right or wrong done, pleasure or pain given, comes back, see the following excerpt from G. B. Shaw, *Collected Works*, 1938, paper on 'Family Life in Germany under the Blockade' (written in 1919) :

"The Peace Treaty of Versailles has imposed on the vanquished Germans a colossal tribute. How is it to be paid if German industry is ruined and German labor is starving? It can be paid only if Germany buys things from us (the British) at more than cost price, and sells things to us at less than cost price, until her ransom is paid. There is no other way. That means that German production must continue side by side with British production. If we are to have the spoils of victory, German industry must be restored. And if German industry is to be restored, German labor must be fed. That is why, in starving the Germans, *we are biting our noses to spite our faces*. If our *vengeance-mongers cannot divine by spiritual intuition, that we are members of one another*, they will have it rubbed into them most unsympathetically and uncomfortably by the hard fact that there will be no business doing in many of their trades until German industry revives, that is, until Germany is producing enough to pay *more than enough* for British goods". The history of the world since 1919 and the Second World War, all only proves the unshakable nature of the metaphysical laws and facts.

Attā hi Attano nātho,
 Attā hi Attano gati;
 Tasmā saññamay-Attānam,
 assam bhadram 'va vāṇijo
 Aṭṭanā 'va kaṭam pāpam
 aṭṭa-jam aṭṭa sambhavam
 Abhi-manthati ḍum-médham
 vajiram 'va 'sma-mayam manim.' (Dh.)

(Self is the Self's protector, master, lord
 Who other can be such ? If ye control
 And discipline your-self, ye gain a Friend
 Such as ye cannot have outside your-Self
 Self only is self's final refuge, goal;
 Then train it well ; so it will swiftly take
 Ye to whatever righteous goal ye seek
 The sin arising from within one-self,

' Samskr̥t form of these Pālī verses, uttered by
 Buddha, would be

Ātmā hi Ātmanah nāthah ;
 ko hi nāthah parah syāt ?
 Ātmanā ēva su-ḍāntēna
 nātham labhaṭi dur-labham.
 Ātmā hi Ātmanah nāthah,
 Ātmā hi Ātmanah gatiḥ ;
 Tasmāt samyamaya Ātmānam,
 ashvam bhadram iva vāṇijah
 Ātmanā ēva kṛtam pāpam,
 Ātma-jam, Ātma-sambhavam,
 Abhi-mathnāti ḍur-médhasam,
 vajram iva ashma-mayo manih.

Churns up that evil mind within itself,
E'en as the diamond-grinder's grinding stone
Grinds down the jewel-stone till it shape true.)

Sam-ud-dharanti hi ātmānam

Ātmanā éva vi-chakshahnāh.

Ātmano guruh Ātmā éva,

purushasya vipashchitah

(Bhag. XI. vii. 19-20.)

Uddharét Ātmanā Ātmānam,

na Ātmānam ava-sādayét,

Ātmā éva hi Ātmanah bandhuh

Ātmā éva ripuh Ātmanah :

Bandhuh Ātmā Ātmanah tasya,

Yéna Ātmā éva Ātmanā jitah ;

An-Ātmanah tu shatrutvé

vartéta Ātmā éva shatru-vat. (G)

Paraspara-bhayāt kéchiṣṭ pāpāh pāpam na kurvaté ;

Rāja-danda-bhayāt kéchit, Yama-danda-bhayāt paré ;

Sarvéshām api cha étéshām Ātmā yamayaṣṭām Yamah ;

Ātmā samyamitah yéna Yamah tasya karoṣi kim ?

Na Yamam Yama ity-ābuh, Ātmā vai Yamah uchyaté.

(Mbh , M.)

(The wise man's special Teacher is his Self.

Save and uplift your-self by your own Self ;

Degrade it not ; your-Self is your best Friend,

If your High Self but masters your low self ;

But if your low self rears rebellious head,
 Then is your High Self kindest Enemy.
 For fear of one another, some refrain
 From sin ; others for fear of the king's rod ;
 Some, fearing Yama's judgment after death ;
 But Judge of Judges is the Inner Self ;
 In whom this Inner Judge is satisfied,
 He hath no fear of any other Judge.)

"I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children and the children's children, unto the third and to the fourth generation"; (B., Exodus, chs. 20 and 34) "Righteousness exalteth a nation," (B.), as well as an individual ; and "The wages of Sin is Death", for a nation as much as for an individual. 'If you turn away from God and the principles of True Faith, then, verily shall We bring forward in your stead another nation who shall not be traitors to Our Cause', says God : (Q., Sūrā Muhammad, last verse.)

Yađi na ātmani, puṭreṣhu ;
 Na cheṭ puṭreṣhu, napṭreṣhu ;
 Na tu éva hi kṛtāh aḍbarmāh
 karṇah bhavaṭi nish-phalah ;
 Shanaib ā-varṇamānah tu
 Karṇah mūlāni kṛtāṭi. (M.)

Aṭy-agra-punya-pāpānām
 iha éva phalam ashunté
 Hṛdayé sarva-bhūtānām
 Antar-yāmī Yamah sṭhiṭah. (Mbh.)

(Sin doth not always bear its painful fruit
 Unto the sinner, here on earth, at once ;
 But, circling, it reacts unfailingly,
 And cuts the sinner's very roots of being ;
 And often it inflicts the consequence
 Upon the children and grandchildren too,
 [As patently the sins of venery] ;
 Never goes sin without its due return ;
 And deeds of noble goodness, or dire sin,
 Bear their just fruit, here, in this very life.
 Never is there escape from consequence,
 Because the Great Judge dwells within each
 heart.)

In the last line is the secret of the perpetual ' Day of infallible Judgment '. No one can escape him-Self, his own heart and memory and conscience, and avoid reward or expiation.

Doubts, disputes, problems, have arisen, in this connection, regarding Free-Will and Destiny (ḍiṣṭa), Liberty and Necessity, Vitalism and Mechanism, puruṣa-kāra and daiva, uḍyoga and niyati, qadr and jabr, mukṭār and majbār, sva-tantra and para-tantra, Self-Choice and

Determinism; the same thing meant by many names. Also, problems have arisen regarding conflict between God's Mercifulness and Forgiveness of sins, on the one hand, and His Justice and Restraint of Wickedness on the other

All such doubts are reduced, controversies allayed, problems solved, views reconciled, if we bear in mind duly that the Great, Infallible, Subtle, all-seeing Judge is ever *within* us, we are compelled, ultimately, by our own heart, our own conscience, our own Self, to expiate our sinful karma and to receive reward of our meritorious karma. What we do from pure sense of Duty, is neither sin nor merit, and has no such 'briding' consequence. If any feel that he is *helpless to avoid committing sin*, he should also feel that he is, and ought to be, *equally helpless to avoid the enduring of punishment*. If the most innocent child drink poisonous liquid by sheerest mistake, it will, by that same mistake, suffer painful resultant illness, even death. If anyone deliberately commits sin, he will equally knowingly suffer the penalty. The Justice which arises within our-Self, and compels us to make voluntary restitution, is also the greatest Mercy, since it *purifies* the soul. To feel 'compelled' to commit sin, and 'free' to avoid punishment, is not reasonable.

Mā-ām ba lutf-e-Haq tavallā kardah,
V-az tū'a't o māsiyat tabarrā kardah,

Har-jā ke i'nāyaṭē To bāshad,
 Nā-kardah cho kardah, kardah chūn nē-kardah !
 Aī ! nēk na karḍah, va badī-hē kardah !
 W-angāh ba luṭfe-Haq ṭavailē kardah !
 Bar u'fwu ma-kun ṭakiyah, ke hargiz na buwad
 Nā-kardah cho kardah, karḍah chūn nē-kardah !

(OMAR KHAYYĀM)

(Some say. In God's great Mercy we have faith,
 And take no thought of good or evil deed;
 On whomsoe'er His eye of Favour rests,
 His 'not-done' deeds of good become all 'done',
 And his 'done' deeds of evil all 'un-done' !
 O thou ! that didst not do one deed of good,
 But hast been doing many deeds of ill !
 Do not deceive thyself, that if thou throw
 Thyself upon the Mercy of High God,
 Thy sins will be forgiven in such wise
 That the 'done' deed shall be as if 'not-done',
 And the 'not-done' become as if 'twere-done'.)
 [All the great sages with one voice declare—
 Whom the Lord loveth, him He chasteneth,
 With trials sore and penalties severe,
 - Which cleanse him of his sins and make him pure,
 And worthy of His love and love of all.]

It is an outstanding characteristic of the egoistic inexperienced young soul, young mind, of our baser, lower, nature, that it always tries to fasten on *others*,

all the blame for its *own* faults, vices, sins, crimes. 'God made me do this, He created me like this, He must forgive me, I am not to blame'; 'Fate, Chance, Nature, compelled me'; 'If there is a God at all, he must be a horrible monster to cause all this suffering to me'; 'Nature is brutal, satanic'; 'The other fellow started the quarrel'; 'The other nation began the war; we are completely innocent'; and so on, and so forth. A glaring, ludicrous, conclusive everyday illustration is—a child runs carelessly, stumbles, falls, hurts itself, begins to cry; the mother runs up, picks up the child, beats the floor, and the child is completely satisfied, ceases to cry: 'The floor was to blame, not I.' In the earlier 'child-mind' stages, a personal God outside is to praise or to blame, in the later 'sage-mind' stage, the Impersonal All-personal All-pervading God *with-in* more than without, is to praise or to blame: 'I am to blame, I have committed faults, sins, crimes'.

Qurān puts it more strongly :

Mā asābekā min hasanatin fa min Allāhī, wa mā asābekā fa min sayātin fa min nafasak. (Q.)

(Whatever good ye have, is all from God, —
Whatever evil, all is from your-self.)

What is meant is, that all that is good comes from the element of the Higher Self in us, essence of which is God; while all that is evil, comes from

the lower self-ish self in us, (which also is in and from God).

Sūfis have made it clear :

Har che az zain o shain-i shumā-st,
 Sar ba sar muqtazā-i a'in-i shumā-st.
 Har che a'in- shumā faqāzā kard,
 Jaud-i-faiz-i-Mau huwaiḍā karḍ.

(Good, evil, both are all your own demand ;
 Whate'er *your* heart desired, My bounty gave.)

Nature is a Continuity. Life, The Ever-living Self, *Whose* Nature it is, is not only a Continuity but also a Unity. Because Life is a Unity, therefore is Nature a Continuity; therefore are all constituents of the universe interdependent, smallest or largest. One Life runs through all forms¹, an unbreakable thread, Sūtr-Āṭmā, Thread-Soul, strings, threads,

¹ Western scientists are coming to see this Continuum of Life and Consciousness more and more. Thus, "When we view ourselves in space and time, we are obviously distinct individuals, when we pass beyond space and time, we may, perhaps, form ingredients of a *continuous* stream of Life" Sir James Jeans, Address at annual meeting of the British Association for the Advancement of Science, quoted in *The Modern Review* (of Calcutta) for February, 1935, p 227. It may be added that it is not necessary to pass beyond space and time to feel this continuity. Indeed, *continuity* necessarily *involves* space and time, and is possible only in them. Beyond them there is Eternity, Motionlessness, Unity (or indeed the Absence of both Unity and Multiplicity) instead of Continuity, for Continuity means Unity running through

pets, and weaves them all together inseparably, and makes of them a Continuity. Every atom is constantly sending out, and receiving, infinite vibrations to and from all other atoms. The same particles of gaseous, liquid, solid substances are circulating through all sorts of living bodies and things, the same thoughts, feelings, desires, volitions, through all minds. All living things are influencing each other, sharing in each other's pains and pleasures, willy-nilly. Any change, any disturbance, in any department of Nature, has reverberations and repercussions in all other departments. "The fool

Multiplicity, Self through not selves. Mr. Whately Carington, in his books, *Three Essays in Consciousness*, and *The Quantitative Study of Trance Personalities*, reviewed in *Theosophist* for February, 1935, argues to the effect that "Physiologists and biologists, chemists and physicists, are showing with increasing success that there is no kind of discontinuity to be observed between conscious and non-conscious matter, hence the universality of Consciousness is fundamentally one. Apparently distinct consciousnesses are united by a common Sub-Consciousness. . . (There is) a Universal substratum of Consciousness animating all structural forms. . . (It is possible) to envisage, (national panics, enthusiasms, etc., are proof) . . . a process of expansion or enlargement of consciousness without loss of individuality, until in the limit each will be co-extensive with Universal Consciousness." This is all good sound Yoga-Védānta, Tasawwuf Gnostic-Mysticism. Only the word 'comparatively' has to be added before 'Universal', for the 'non-comparative' Universal is—'non comparative', there is no expansion or gradation in, for, to, It.

bath said in his heart, there is no God," and thinks he will evade the consequences of his evil ways, but God is hiding all the time in that same heart, as much as in the wise heart, and He will impel him, from within, to put himself in a position where he will have to eat the bitter fruit of the tree of evil that he has planted; thus will the erring one learn wisdom by sad experience. As nothing can pass out of the Whole, sin and are always being balanced up by their respective consequences. The Whole as such is ever in a state of perfect sameness, equilibrium, *samatā, tulita-tā, wahdat, mawāzinaḥ*

Sukhasya anantaram duḥkham,
 duḥkhasya anantaram sukham,
 Chakra-vat pari-vartaté
 Sukha-Duḥkhé divā-nisham. (*Mbh*)

(After joy, sorrow, after sorrow, joy,
 After day, night; and after night, the day;
 Ceaseless rotate they on the Wheel of Life,
 O'er and between the two, broods Peace alway.)
 Inna ma'l usra yusra fa inna ma'l usré yusra.
 (Q, 'Sūrai Sharah'.)

(After pain, pleasure cometh, verily;
 So too comes sorrow surely after joy.)

The scientific laws of causation, of action and reaction, of conservation of energy and indestructibility of matter amidst perpetual transformations of form,

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all arise out of this same fact, viz., that the Self is ever-complete and contains all, once for all ; and all actions, vibrations, movements, arise within It, and end within It , issue from It, and return to It.

Pūrnām adah, pūrnām idam,
pūrnāt pūrnām udachyaṭé
Pūrnasya pūrnām ādāya
pūrnām óva nva-shishyaṭé.

(That Spirit-world is Full. This Matter-world
Is Full also. If from the Full the Whole
Is taken out, the Whole remains the Full.)

As Sūfis say :

Huwal ūna kamā kāna.

(He is as He was.)

I am that I am. (B.)

"There is nothing new under the sun ; That
which is, is That which was." (B., *Ecceles.*)

Jīnāni vūsāmsi jathā vihāya,
Navāni grhnūṣi narah aparāni,
Taṭhā sharīrāni vihāya jīrnāni,
Anyāni samjāti navāni dḥī (G)

Prati-kshana-pari-naminī Prakṛtiḥ ;
Chīṭi-shaktiḥ a-pari-nāminī. (*Sāṅkhya-Yoga*)

(E'en as a man puts off his worn-out clothes
And puts on new ones, even so the Self

Casts off old bodies and takes up new ones.
 God's Garment, Nature, changes hues and forms,
 Moment to moment, tireless, ceaselessly,
 His Consciousness continues e'er the same)

Kullu yaumin huā fishān (Q.)

Dam-ba-dam gar shawad libās badal
 Mard-i-Sāhib-i-libās rā che khalal? (S.)

Ta'iyun būd laz hastī jndā shud,
 Na Haq banda, na banda bā Khudā shud.

(Shahābuddīn Mohammad Shabistārī, *Gulshan-
 i-Rās*)

(Each moment is He in a different state.
 But how may it affect the One who wears
 These Many garbs, if these change ceaselessly?
 A Limitation, Definition, seems
 To shape out in the sea of Boundless Being;
 Nor God grows Servant, nor the Servant God.)

Dream-worlds, world-dreams, world-dramas, arise
 and disappear endlessly; the 'substance-quality-
 quantity' of Infinite Consciousness in, for, from,
 by, out of, which they are made and come and go,
 remains the same. Multiply the endless infinite
 Circle of the zero by any finite number, it remains
 zero.¹

¹ NOTE *On Karma, Rebirths, and Evolution.*

Following is abridged from the art. 'Metam psychosis', *Enc. Brit.*, 14th. edn.

4. OTHER WORLDS AND PLANES OF BEING.

The fourth great truth, common to all religions, is that as there is the physical world corresponding to man's five outer senses and waking state, so there

"The theory of transmigration of souls is usually associated with ancient Egyptians, with the teaching of Pythagoras and Buddha, and was also held by a sect of early Christian heretics. The idea is much older than these creeds, and *exists throughout the world*. It is often bound up with the idea of a plurality of souls, in a single individual, one of which is separable. Thus the Poso-Alfures of Celebes believe in three souls: (a) *idoso* or vital principle, (b) *angga*, or intellectual, and (c) *fanoana* or divine element which leaves during sleep. The Orphic religion of Greece, and the Eleusian Mysteries, included faith in metem-psychosis. Pythagoras was its first famous exponent in Greece. Plato accepted it and enhanced its importance. In Jewish literature, there are traces of it in Philo Judeus, and it is definitely adopted in Kabbala. Within the Christian Church, it was held in the first centuries by Gnostic sects, by Manicheans in the 4th and 5th centuries, in Middle Ages, by numerous sects collectively known as Cathari. Giordano Bruno, van Helmont, Swedenborg, Goethe, Lessing, Charles Bonnet, Herder, Hume, Schopenhauer, and other notable thinkers held it or respected it. Modern Theosophy, which draws its inspiration from India, has taken it as a cardinal tenet, it is, says a recent theosophical writer, 'the master-key to modern problems, among them the problem of heredity'."

Schopenhauer, *World as Will and Idea*, III, 300-306, has a great collection of texts showing prevalence of this belief in all times and climes.

- As regards Jews and early Christians, Origen, one of the most learned Fathers of the Christian Church, taught,

are other worlds corresponding to subtler senses and other states of his consciousness; that through these the soul of man passes between death and rebirth

in the 2nd century, A. C., that "forth from God come all spirits that exist, all being dowered with free-will. Some refused to turn aside from the path of righteousness . and took the place of angels. Others, in the exercise of their free-will, turned aside from the path of duty, and passed into the human race, to recover, by righteous and noble living, the angel condition . . Others, still in the exercise of their free-will, descend yet deeper into evil and become devils . . All were originally good—by innocence, not knowledge . . Angels may become men, men angels, and even evil ones may climb upwards once more, and become men and angels again": (*De Principiis, passim*, quoted in the *The Universal Text Book of Religion and Morals*, by Annie Besant) But Origen's form of the doctrine was condemned at a Church Council, A D. 533

Josephus, *De Bello Judaico*, says "They say that all souls are incorruptible, but that the souls of good men are only removed into other bodies, and that the souls of bad men are subject to eternal punishment", and again "all pure spirits live on, in heavenly places, and in course of time they are again sent down to inhabit sinless bodies, but the souls of those who have committed self-destruction are doomed to a region in the darkness of the under-world" This last sentence is an almost exact equivalent of a verse of *Isha Upanishat*,

Andham tamah pra-vishantī yé ké cha Ātma-banah
jagñh

(Into deep darkness do they fall who turn
Away from their true Self and slay It thus.)

"Origen, Clemens Alexandrinus, Synesius, Chalcidius, all believed in metempsychosis; so did the Gnostics,

in this world, even as he passes through dreams in the night between day and day, that there are sub-human, super-human, and co-human kingdoms

who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men", *Isis Unveiled*, I, 12.

Gibbon, (*Decline and Fall of the Roman Empire*, ch. 47, text and notes), says "The disciples of Jesus were persuaded that a man might have sinned before he was born (John, iv, 2), and the Pharisees held the transmigration of virtuous souls, (Josephus, *de Bello Judaico*). Since the introduction of the Greek or Chaldean philosophy, the Jews were persuaded of the pre-existence, transmigration, and immortality of souls." The Hebrew word for metempsychosis is *gilgūlim*.

Enc. Brit, 14th edn., art 'Kabbalah', says, "The doctrine was adopted by the Kabbalists in defiance of the Jewish philosophers" Main doctrines of Kabbala, outlined there, are the very same as those of Védānta and Tasawwuf. "The *Zohar* states that 'all souls must undergo transmigration', the Jewish literature of this subject of transmigration is an exceedingly rich one" J. Abelson, *Jewish Mysticism*, 164, 165.

Following is an abstract of a very remarkable article, 'The Ancient Wisdom in Africa', by Patrick Bowen, published in *Theosophist* (Adyar, Madras) for August, 1927. "As a boy, ten or twelve years of age, following my father's wagon through the wild Bushlands of the Northern Transvaal, I gained the friendship of many *Isanusi* (Wise Men) of the Zulus. One of these, *Mankanyazi* ('the Starry One') said to me, 'Within the body is a soul, within the soul is a spark of the *Itongo*, the Universal Spirit. After the death of the body, *Idhlozi* (the soul) hovers for a while near the body, and then departs to *Esil-weni*, the Place of Beasts. This is very different from entering the body of a beast. In *Esil-weni*

of beings which inhabit them; and that man, by special efforts and processes of training, can develop inner senses and latent powers which can open these worlds to him.

- the soul assumes a shape, part beast and part human. This is its true shape, for man's nature is very like that of the beast, save for that spark of something higher. After a period, long or short, according to the strength of the animal nature, the soul throws aside its beast-like shape, and moves onward to—a place of rest." [This African belief corresponds to that in Prêta-loka, and thereafter Pitṛ loka plus Svarga-loka, of Vêdism. See *Manu-smṛiti*, ch. xii, especially verses 52-82, these verses indicate that by 'births' into low, gross, animal and other forms, are meant *post mortem* states of the erring and sinning soul, imprisoned painfully in such forms, made of tenuous invisible matter, shaped by its own mentality. Some Sūfi sects also interpret the Qur'ānic verses, ré 'apes' and 'swine', (see pp 236-'7, *supra*), in a similar sense] "In that place of rest it sleeps, till a time comes when it *dreams* that something to do and learn awaits it on earth, then it awakes, and returns, through the Place of Beasts, to the earth, and is born again as a child. Again and again does the soul travel thus, till at last the man becomes true-Man, and his son, when the body dies, becomes one with the *Itongo*, whence it came. The common man cannot understand more than that the *Itongo* is the Spirit of his Tribe, but the Wise Ones know that It is the Spirit within and above all men, even all things; and that at the end, all men being one in Spirit, are brothers in the flesh' Mankanyezi, a year or two later, predicted to me that I would meet one of his 'Elder brothers', an Elder in the Family (Society), to which he belonged, 'whose members are the guardians of the *Wisdom-which-comes-from-of-old*, they are of many ranks,

Modern science indicates this possibility by the expression, 'extension of faculty'; and clairvoyance and telepathy have been proved by psychical

from learner to Master, and Higher Ones whose names may not be spoken, and there is one member at least in every tribe and nation throughout this great land' (Africa) This prediction came true, and I did meet other members of the Fraternity, and also saw proofs of clairvoyance and telepathy and will-force, and received teachings Mandhlalanga ('Strength of the Sun'), chief of a very small community of Berbers, or rather Khabyles, Kba-beal-va, [? Arab *Qabila*-s] who, for reasons unexplained, had come away, five thousand miles, from their home in North Africa, and had identified themselves with the Zulus, taught me in the secret Bantu tongue: '*Itongo* is all Substance, all Power, all Wisdom, but it is also above and beyond them, eternally Unmanifest. There are but two manifestations, Universal Mind and Universal Matter. Force is simply that portion of Mind which endows Matter with Form. At first both Mind and Matter were unindividualised, a vast amorphous mass, growing denser and denser, ether, gas, liquid, solid. When, how, why, individuality began—only the *Itongo* can know. It was like the starting of myriads of whirlpools on the surface of the ocean. In matter the Soul has reached the aphelion of its cycle; now it begins its long slow return journey. It climbs slowly from mineral to plant, animal, man, up through the lower mind to the higher, till, at last, its cycle complete, it merges into its source, *Itongo* ceases to be Individual, becomes one with the All. On his journey, from and back to the *Itongo*, man is born again and again. His physical body dies, as do also his lower mental principles, only his higher mental principles survive from age to age, retaining, throughout the Cosmic Cycle, the individuality bestowed upon them at its opening. The Principles are (1) the physical body

research, conducted by recognised scientists. Yoga-siddhis, dīvyā-shaktis, vibhūtis,

(*umsimba*), (2) the ethereal body (*ustunsi*), (3) the lower mind (*amandhla*), (4) the animal mind (*utivessilo*); (5) the human mind (*utivomuntū*); (6) the spiritual mind (*utivetongo*), (7) *Itongo*."

In terms of Yoga and Vedānta, these are (1) anna-maya-kosha, (2) prāṇa-maya-kosha, (3), (4), and part of (5) mano-maya-kosha, rest of (5) and (6) vijñāna-maya-kosha, (7) ānanda-maya-kosha, and Ātmā. In terms of Theosophical literature, they are the 'seven principles' which make up 'man' (1) physical body, or sthūla-sharīra, (2) prāṇa, or ethereal double, (3) linga-sharīra, (4) kēma-rūpa, (5) manas, (6) buddhi, (7) Ātmā. In another Vedāntic and Rāja-yoga scheme, the main 'bodies' or sharīras are (1) sthūla, gross, dense, physical, which includes the first three, (2) sūkshma, subtle, astral, which includes the next two, (3) kārana, causal, equivalent to the sixth, Ātmā being the wearer of the three bodies.

Mr Bowen continues. "The Brotherhood is called, in the ancient Bantu speech, *Bonabakulu abase Khemu*, i.e., *The Brotherhood of the Higher Ones of Egypt*. (Khem, whence 'Chem-istry', was an ancient name of Egypt). It was founded by a Priest of Isis in the reign of the Pharaoh Cheops, to spread *The Wisdom which comes from of Old*, among all races and tribes of Africa, and the study and practice, among its members, of *Ukwasi-kwasi-ithabango*, which means, *The Science Which depends on the Power of Thought* (Yoga). The grades of the Brotherhood are (1) the Pupil, (2) the Disciple, (3) the Brother, (4) the Elder, (5) the Master, (6) Those who Know (*Isangoma*), (7) *Abakulu-bantu*, i.e., Perfect Men, for whom rebirth has ceased, who dwell on earth in physical form by their own will, and can retain or relinquish that form as they choose;

hamāl, *mo'jizah*, *harāmāt*, *raushan-samīrī*, 'divine powers', 'the luminous heart', 'perfections', 'miraculous powers', 'magical powers', have been believed

By getting full control of the vibrations of his higher planes, a developed Man may despatch, through the Cosmic Ocean of which he is a part, ripples of various kinds and intensities, which will produce effects, according to their nature and strength, on all strata, most of course on the most sensitive highest strata, of the other 'whirlpools' or 'individualities' ..".

The above long, and yet all too condensed and short, account of the belief of Africa, has been incorporated here, in pursuance of the method of this compilation, to show how numerous, how widespread in space, persistently continuous in time, are the votes cast by Demos in favor of the immortality, evolution, or revolution, and rebirths, of souls. The article, 'Transmigration', in *Ency. of Religion and Ethics*, occupies sixteen double-column large quarto pages of minute print, equal to a hundred pages of this book. It shows that the belief has been, and is, spread all over the world, in all known history and anthropology, in one form and another, among primitive peoples of all continents, and has also been held by Indian, Persian (Iranian, Zoroastrian), Egyptian, Jewish, Greek, Roman, Celtic, and Teutonic nations. In the Christian world, the belief, suppressed for a time, seems to be reviving among the educated and thoughtful, as a necessary complement and corollary of the fact of evolution.

The *Encyclopedia of Islam*, art. '*Tanāsukh*', says, in effect, that "the belief in metempsychosis is widespread in India and among several sects of the Muslim world. Shahrastānī takes the word *tanāsukh* in a wide sense, viz., the successive lives and rebirths of the world, in cycles of revolution, of varying durations, 30000, 70000, 360000 years, and so on" [Cf Vedic *yuga*s,

in, everywhere, always. They are only *extensions* of such powers as we daily exercise, and not, in the least,

kalpas, mahā-yugas, etc.] "In another sense, it means the diffusion and distribution of the Divine Spirit among the beings of our world. Extreme Shiās believe in the descent or incarnation (*hulūl*) of all or part of the Divine Principle in certain men" [Cf, Védic *ava-tāras*, *a msh-āva-tāras*, etc.] "In the popular sense, of passing from one body to another, the belief is held by several Shiā sects. Among the Mo'tazilas, the disciples of Ahmad bin Hā't taught that God first created beings in a kind of paradise" [Satva-Yuga, Golden Age, Arcadia, Eden], "then those who were guilty of disobedience were sent by him into our world in the form of men or animals, according to the gravity of their sins, they then migrate from form to form until the effects of their sins have ceased. The Ismā'īlīs did not admit the passage of the soul into the bodies of animals; but they did admit successive (human) lives until it recognised the Imām; then it rose to the world of Light. The Nusūris believe that sinners of their religion will be reborn into other religions, out-right infidels will become camels, mules, asses, dogs, etc., there are seven degrees of metempsychosis according to them. The Druses believe that the souls of the enemies of their religion will enter the bodies of dogs, monkeys, and swine. The Kurds and the Yazidis believe in transmigration into the bodies of men and also animals, and in successive existences separated by an interval of 72-years. According to Saiyad Sharif Djurdjānī, *ḡandusukh* is the passing of the soul to a new body without intervals, on account of the inclination of the spirit for the body".

All sorts of beliefs, as to kinds of transmigration, similar to those of these Muslim sects are to be found among different sects of other religions also. Belief in

more surprising than these¹ Svargas, narakas, lokas. bhuvanas; *jannats* and *jahannams*, *bahishts* and *dosakhs*, *arsh-es* and *ard-s*, *lauhas* and *tabaqas*, paradises and purgatories, heavens and hells of higher and lower levels, and subtler and grosser planes of matter; are affirmed by all religions.² They are subjective as well as objective;

continuous existence of the soul, and its births and rebirths into physical bodies, is common to almost all. Of course, there are also sects, in all religions, which deny such transmigration; very few in Hinduism, many in Islam, many in Christianity. Also, there are some texts of *Qurān*, and writings of venerated Muslim writers, which some commentators interpret as favouring belief in re-incarnation, while others interpret them otherwise.

¹ Many *siddhis*, 'accomplishments' extra ordinary powers, bodily and mental, ability to create what would be commonly regarded as 'miracles', are mentioned in *Yoga-Sūtra-and-Bhāṣya*, also, the particular kinds of virtues and 'meditations', 'absorptions', 'rapt contemplations', which develop those powers, respectively

² *T H R* ('Rewards and Punishments' and 'Future Life and Immortality') has no quotations from *Sh, C, T.*, mentioning heaven and hell in the specific sense commonly understood. But p 66 quotes "All the living must die. but the spirit issues forth and is displayed on high, in a condition of glorious brightness". Comment on this will be found in Wilhelm and Jung's *The Secret of the Golden Flower* (Eng transla of a Chinese classic), where the extraction of the subtle body from the dense is described. Rebirth does not seem to have been expressly denied anywhere by these three religions. *T H R*, ch. 16, ('Man and His Perfecting'), has three extracts mentioning 'heaven', but in the sense of God

in us, and also *outside*; as mental scenes of joy and woe in us, parks and jails outside us.

Dévas and upa-dévas, ganas and pārshadās, siddhas and vidyā-dharas, apsarās and gandharvas, yaksha-s and raksha-s; *farishtās* and *malāyak*, *paris* and *jinnāt*; *frā-varshis*, *farshārs*, *amesha-spentas*, *yazds*; *dēvs* and *daruands*, *iblis-es* and *shaitāns*; daityas and asuras; angels and devils, good and evil spirits of earth, water, fire, air, woods, hills, etc., fairies, gnomes, sylphs, nymphs, undines, dryads, salamanders, brownies, banshees, elves, imps, fiends, demons, devils, spooks, etc., are common to all religions and all peoples. As human bodies are made of certain forms of matter, so the bodies of these are said to be composed of other forms of matter, which are not ordinarily perceptible to our senses (as human bodies are not, to theirs); except in special conditions; as air becomes 'visible', when, as whirl-wind, it 'puts on' a column of dust, sand, or water. To think that no other forms of life are possible than

or the Supreme Mystery and Power for Good. Lin Yü-tang, *My Country and My People*, p 189, quotes Chinese sayings. 'Heaven's way also goes round,' 'Keep your own status and resign yourself to heaven's will', 'Let heaven and fate have their way', 'At 50 years of age, Confucius knew heaven's will'. Through Buddhism, however, belief in rebirth seems to have become common throughout China.

such as are cognisable by human senses, is surely to depart very greatly from due modesty. Scores of species of these, high and low, gentle and fierce, as of herbivorous and carnivorous animals, and of savage and civilised human beings, are named in scriptural books.¹

¹ Jewish and Christian theology distinguishes nine kinds of angels grouped in three great classes (1) Seraphim, Cherubim, Thrones, (2) Dominions, Virtues, Powers, (3) Principalities, Archangels, Angels. Jewish *Kabbala* adds Eons, Sephiroth, Dignities. Izeds (Yazds) Shadim, Sephiroths, Malakim, Teraphim, Elohim, are also spoken of. In Islam, five kinds of Jinns, related to the five elements, are recognised, and it gives special prominence to four great archangels, Jibra-il, Mikā-il, Azrā-il, Isrāf-il, (The Might of God, Gabri-el, the Spear of God, Micha-el, the Punishing Mood of God, Azrā-el, the angel of Death, Dawung, Unveiling, of the Grace, *Sharaf*, of God, Serafi-el, the sweet trumpeter and announcer of Morning), somewhat like the four Loka-pālas and eight Dik-pālas of Vaidika *Purānas*. In Judaism, "Rahm-iel is the angel of Mercy, Tahr-iel, of Purity, Fedā-iel, of Deliverance, fedā (z), Tsadk-iel, of Justice, Rāz-iel, of Divine Secrets" J. Abelson, *Jewish Mysticism*, 127. In Arabic language also, which is a cousin of Hebrew, (since Arabs and Jews are descendants of the two sons of Abraham respectively, by tradition), Rahm means mercy, Tahar, Purity, Fedā, Deliverance, subjugation; Sidq, Justice, Honesty, Rāz, secret, and so on. These words indicate great outstanding attributes of the Universal Self or Consciousness, and also embodiments of them, as 'characteristic ruling passions', in personalities.

H. P. Blavatsky, *The Secret Doctrine*, III. 402, says, "Sephir is Aditi, Mystic Space. The Sephiroth are

Different from these are certain disembodied human spirits, floating midway, so to say, between 'this-world' and the 'other-world' proper, midway also of heaven-and-hell, in an abnormal way, like lunatics and maniacs in a community. They are kept tied to the earth, by various strong unfulfilled desires, for varying periods, before passing on to the 'other-world.' Some of these spirits are good but feeble and foolish, others powerful and malignant, according to the quality and strength of their manias. They are known as *préṭas*, *piśhāchas* etc., of many kinds, in Vaidika Dharma, *ghōols*, *āśēbs*, etc., in Islām; *ghouls*, *ghosts*, *vampires*, *incubi*, *sucubbi*, etc., in Christianity.

There is no sufficient cause to deny these non-human 'spirits', 'sprites', 'nature-spirits'; nor to worship them. But the better sort, friendly to man, and willing to help, as inferiors, or as superiors, may be utilized by special processes, as domestic animals, or as superior human friends possessed of power and authority. If the evil sort are evoked, (particularly disembodied human spirits), by *ṭān-trika* processes of black magic, *jāḍū*, (Skt, *yāṭn*,

identical with the Hindu *Prajā-pāṭis* (Ādityas), the *Dhyān-Chohāns* of Esoteric Buddhism, the Zoroastrian *Amshas-pents*, and the Elohim, the 'seven angels of the presence', of the Roman Catholic Church." They have some correspondence with the seven best known planets of the solar system.

whence the name *yāṭu-dhāna* for the Atlantean race, called also *Rākshasas*)¹, physical and moral ruin ensue without fail. Prayer for release of such earth-bound souls, and for upward progress of spirits of all kinds, and, indeed, of all living things and beings, is the duty of men, prescribed by all religions. Various rituals and ceremonies, (*essential elements in all of which are benevolent sympathetic all-loving will-force of the officiant, and his mental and moral purity*), are also prescribed and practised in all religions; for purifying the mental, moral, psychical, superphysical, spiritual atmosphere, as fragrant incense purifies the physical; for attracting and facilitating the operations of good spirits, and driving off, and hindering or sterilising and counter-acting the work of, evil 'nature-forces' or evil disembodied human ghosts; as perfumes vivify healthy, and disinfectants and antiseptics kill unhealthy, microbes.

In connection with the science and art of Yoga or Sulūk, and its stages, *maqāmāt*, *bhūmī-s*, the inner side of all religions recognizes three principal layers, bodies, vehicles, sheaths, 'principles,' in the make-up

¹ Apparently so-called because, in the composition of their bodies, (as the result of their peculiar foods, which the purer Aryan races avoid) *rakshas* (pl *rakshās*), germs or microbes or viruses inimical to Aryan bodies) predominated.

of man, which are in touch, respectively, with corresponding' worlds or planes as well as with one another. Védānta names them *s̥hūla*, *sūkshma*, and *kāraṇa*, i.e., physical, subtle, and causal; Jainas know them as *audārika*, *tañjasa*, and *kārmāṇaśharīras*; Buddhists *nirmāṇa-kāya*, *sambhoga-kāya*, *dharma-kāya* correspond. Christian mysticism calls them body, soul, and spirit¹ Jewish mystics designate them as *nefesh*, *ruach*, and *neshāmāh* (*nūsmā*). Tasawwuf uses the Ar. words *nafs*, *rūh*, and *nafs-i-nātiqā*, or *nafs*, *dīl*, *rūh*. These three, in the individual, the microcosm, *pīnd-āṇḍa* or *kshuḍra-virāt*, *ālam-i-sagħīr*, have their correspondents in the Universal, the Macrocosm, *Brahm-āṇḍa* or *Mahā-Virāt*, *Ālam-i-kabīr*. These latter are called in Sanskr̥t, *Vaishvā-nara* (or simply *Virāt*), *Sūtr-ātmā* (or *Hiranyagarbha* or *Prāṇa*), and *Sarva-jña* (or *Isha*, *Antar-yāmi*), in Sūfī terms, *Jism-i-kul* or *Shakl-i-kul*, *Rūh-i-kul* or *Ṭabīyat-i-kul* or *Nafs-i-kul*, and *Aql-i-kul*; *Carne* or *Corpus Mundi*, *Anima Mundi*,

¹ "Your whole Spirit and Soul and Body" (B., *Thes-salonians*) In *Egyptian Book of the Dead*, these same three seem to be indicated by *Khā*, body, *Kā* or *Rā*, soul, *Bē*, higher soul or Spirit. In Græco-Roman religion we have, *carne*, *umbra* (or *manes*), *anima*. Some early Christian Fathers, like Irenæus, speak of "carne, anima, spiritu". Zulu terms for these have been mentioned before, at p. 262-'3, *supra*.

Intellectus or *Spiritu Mundi*; collective total material World-Body, collective total World-Vitality, collective total World-Intelligence. Correspondence to Action, Desire, Knowledge, is obvious

Many kinds of *nafs* and *rūh* are also distinguished, corresponding to kinds of *sharīras*, *koshas*, etc. Corresponding states, planes, worlds, are *jāgrat*, *svapna*, *sushupti*, (i.e. waking, dreaming, and slumbering), or *bhūh*, *bhuvah*, and *svah lokas*; *ālam-i-shahāda* (or *-mulk* or *-nāsut*), *ālam-i-misāl* (or *-malakūt*), *ālam-i-jabrūt*, etc.¹ Subdivisions are

¹ Mention has been made (p 266 *supra*), of the seven *ard-s* ('earths') and seven *arsh-es* ('heavens') recognised in Islām. They are the same as the fourteen *bhuvana-s* or *lokas*, seven below, *aṭala*, *viṭala*, *suṭala*, *ṭalāṭala*, *mahāṭala*, *rasāṭala*, *pātāla*, and seven above, *bhūh*, *bhuvah*, *svah*, *mahah*, *janah*, *ṭapah*, *saṭyam*. *Ālam-i-mā'ni*, (world or place of 'ideas'), *ālam-i-lāhūt*, *ālam-i-hālūt*, etc., are mentioned in Sūfī books as beyond *jabrūt*, though they are probably only higher and higher subdivisions of *jabrūt*, as the four higher *lokas*, of the third, so *ṭuriya*, *ṭuryāṭita*, etc. in *Vēdānta*, may be regarded as degrees or kinds of *sushupti* and *nirvāṇa*. For purposes of metaphysical theory, as well as yoga-practice, three planes, corresponding to the three familiar states of waking-dreaming-slumbering, (1) world of physical senses, (2) mental world, and (3) world of the unconscious, with a fourth as only summation of the three, are enough. All other states which it may be possible to distinguish, will be only subdivisions of one or other of these, or, will be inventions by the minds of sensationalist sectarians, who wish to show, to a too credulous and wonder-hungry following, that they are possessed of higher and higher

also distinguished. Sūfis speak of *nafs-i-ammārā*, *nafs-i-lawwāmā*, *nafs-i-muṭmainna*, *nafs-i-mulhūma*, *nafs-i-Rahmānī*, etc.¹ These are lower and higher states of the soul, from one standpoint; from another, they may be said broadly to correspond with the five koshas of Vedānta and skandhas of Buddhism. Another distinction is between *nafs-i-jārī* and *nafs-i-muqīm*, 'wandering body' and 'stationary body'. *Jism-i-latīf* and *jism-i-kasīf* mean the same, i.e., fine or subtle body and dense or gross body. This is the same pair as *āṭī-vāhika* and *ādhi-bhautika* sharīras of Vedānta, or *khe-chara chitta* or *sūkshma-sharīra* and *sthūla-deha* of Yoga. Sūfī Jāmī has hinted this living separation of subtle from gross body thus:

Dād ū dil bā har kasé,
Man ze ghairat be-murdam basé !
Yak bār bi-mīrad har kasé,
Béchāra Jāmī bārahā ! (S)

(The Loved One gave him-Self to every one,

And of that shame of Other-ness I die !

All other human beings die but once,

~~This~~ helpless Jāmī dies repeatedly !)

mysteries and powers which are utterly inaccessible to others See R. A. Nicholson, *Studies in Islamic Mysticism*, pp. 122-125.

¹ For explanations, see *infra*, Ch. III, section '7. God in Man,' sub section 'A great Danger'.

Elsewhere he tells,

- Ān Yahūd-o Mōmin-o Tarsā magar
 Ham-rahī kardand bāham dar safar.
 Pas Yahūd āward un-che dīda būd,
 Tā kujā shab rūh-e ū gardīda būd ,
 " Dar pay-é Mūsā shudam tā Kōh-i-Tūr,
 Har do gum gashtém w-az Isbrāq-i-Nūr."
 Bād-az-ān Tarsā dar-āmad dar kalām,
 K'-" Aī, Maslī-am rū namūd andar maqām."
 Pas Musalmān guft, " Aī yārān-i-man,
 Pēsh-am āmad Mustafā Sultān-i-man " (S.)

- (A Jew, a Muslim, and a Christian too,
 Happened to come together on the road
 Walking and talking, first the Jew described
 Whereto his soul had wandered in the night ;
 " I followed Mosés to the Mount of Tūr,
 Where both of us were lost in Blaze of Light."
 The Christian said, " My Christ appeared to me."
 Lastly the Muslim said, " Beloved friends,
 To me my King and Prophet showed himself.")

In these lines, Jāmī not only speaks of the soul wandering away from the body during sleep but also shows that there are many mediators, helpers, guides; and that each earnest soul is helped, in dreams, visions, and superphysical states, by the great personage in whom it may have placed its whole-hearted faith and trust. Incidentally, he

provides a beautiful instance of the brotherliness of the wise and pious of all religions.

Muhammad gave, to the select, the counsel :

Muṣṭo qabl uu ṭamūṭo. (H.)

(Die before you die)

The Ṛshi of *Upanishats* gives the same advice, to the promising disciple worthy of receiving it :

Ṭam svāṭ sharīrāṭ pra-bṛhēṭ, munjēṭ

ishikām iva dbairjēna. (U.)

(As from the thatching-grass the core is drawn,

So from the body should be drawn the soul

With patience, perseverance, fortitude)

"I knew a certain man—whether in body or outside of body, I know not, God knoweth—who was rapt into Paradise and heard things ineffable, which it is not lawful for a man to repeat . . . I knew a man . . . caught up to the third heaven." (B., Paul, 2 Corinthians.)

"The children of *this* world marry and are given in marriage; but they which shall be accounted worthy to obtain *that* world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (B., Luke.)

276. LOOSEN SUBTLE FROM GROSS BODY [CH. II]

Jaina prays :

Sharīraṇaḥ karṇam ananṇa-shakṇam,
Vibhinnam Ātmānam apāṣṭa-dosham,
Jinendra !, koshāṭ iva khadga-yashtim,
Tava prasādēna mama astu shaktih.

(J, AMITAGATI, Sāmāyika Pāṭha)

(E'en as a sword is drawn out from its sheath,
So to draw out my pure ethereal soul
From this gross body, do thou teach me, Lord !)
Bahir-a-kalpiṭā vṛttih mahā-vidhā.

(Yoga-Sūtra, III, 43)

(The pow'r to pass out from this case of flesh,
In subtle sheath, and roam about at will—
Mahā-vi-dhā is this power named)

Soul, āṭi-vāhika dhā, sūkshma-sharīra,
jñāna-dhā, nirmāna-kāya, *naḥ-i-jārī*,
jism-i-latif, *jism-i-musāl*, subtle body, 'astral'
body, has to be loosened from physical body,
sthūla-sharīra, ādhi-bhautika dhā, jada-
dhā, *jism-i-kasīf*, *jism-i-shahāda*, *naḥ-i-muqīm*,
gross or dense body, body of flesh, by regulated fasts
and vigils, physical and psychical disciplines, and
various subtle introspective processes, of yoga-
sūtrā, under the guidance of a wise teacher, guru-
murshid, *pīr-i-mughān*, yogī, ṛshi, who has him-
self passed through the experience and achieved
'freedom' of subtle body from gross-body. After

successful achievement of this great experience, the 'subtle' wears the 'dense', as a person wears a suit of clothes, and can pass into and out of it at will. Then only may the person be said to be 'free' of the bonds of Karma on the earth-plane, bonds which cause his unconscious and involuntary births and deaths here; then he is *mukta*, has gained *najāt*, 'release', freedom, so far as this plane is concerned.¹ This, in technical 'superphysical' sense; in 'metaphysical' sense, unshakeable and permanent conviction of Self-dependence and Immortality and Universality is 'freedom' from all fear and doubt.

5. LAW OF ANALOGY OR CORRESPONDENCES,

Another important truth is that of *sama-darśitā*, 'same-sightedness', Law of Correspondences, Law of Analogy. This Law of Analogy, indeed, is the basis of that method of induction which is the foundation of all science. As

'Art of Dying' 'Craft of Dying', 'Science of Death', is dealt with in various books of many dead and living religions. See *The Tibetan Book of the Dead*, by Evans-Wentz (with Foreword by Sir John Woodroffe); *The Secret of the Golden Flower, a Chinese Book of Life*, by R. Wilhelm and C. G. Jung, and, of course, *Yoga Sūtra*, and literature of Yoga generally. *Euthanasia* is the Greek word for 'good dying'.

'microcosm', *ālam-i-sagħīr*, kshudra-virāt, so
'macrocosm', *ālam-i-kabīr*, mahā-virāt, as terrene
man so heavenly man—this is how Hebrew, Chris-
tian, Islāmic, and Vēdic mystics put it. As one, so
all, in short, because individual and universal are the
same.² As atom, so solar system—as scientists put it.

Yāvān ayam vai puruṣaḥ,
Yāvāpyā samsthayā mīṣaḥ,
Tāvān asaṇ api Mahā-
Puruṣaḥ loka-samsthayā. (Bh)

Vidyā-vinaya-sampannā
Brāhmaṇā, gavi, haṣṭīni,
Shuni cha ēva, shva-pākā cha,
Panditāḥ sama-ḍarśināḥ. (G.)

(As are the components, organs, and parts,
Of single human beings—such are those
Of the Vast Macro-Cosmic Man also.
The learned cultured brāhmaṇa, endowed
With the humility which is the crown
Of virtues, as also the elephant,
The cow, the dog, and eater of the dog
—Spirit of the same Spirit are all these,
And Matter of the same Root-Matter too,
Only arranged in ever-varying forms,
And the same Laws of Nature work in all—
Thus the same-sighted Wise do understand.)

² See *The Science of the Self*, pp 110-115.

Sharīra-sthāni tīrthāni
 proktāni étani, Bhāraṭa l.
 Sharīrasya yaṭhā uddēśhāh
 sharīr-opari nir-mitāh,
 Taṭhā prṭhivyaḥ bhāgāh cha,
 punyāni sahilāni cha.

(*Mbh.*, Anu-shāśana, ch. 170.)

(As in the body different organs serve
 Differing functions, even so on Earth,
 Do various tracts of land, and lakes, and streams,
 And oceans own differing properties,
 Some holy, beneficial unto man,
 Others not such, but the reverse, malign.)

It is common experience that some places inspire cheerfulness, others, gloom.

A Sūfī almost translates the above *Gītā* verse,

Muhaqqiq hamīn bīnād anḍar ebīl
 Ke dar lḥūb-rūyān-e Chīn o Chagīl. (S)

(The wise see in the camel's frame,

The same laws manifest

As in theauteous Chinese dame

Or Chagīl's belle, the best)¹

¹ Khājā Khān, at p. 89 of his excellent work, *The Philosophy of Islam*, says. "Referring to *Sūratul Hā Mim*, 41, 53, (of *Qurān*) it may be gathered that God has referred to certain signs in the heavens and in the individualities of men. From this, Sūfis have constructed a theory of micro-cosm and macro cosm, e g, the

"The mystery of the earthly man is after the mystery of the heavenly man . . . The wise can read the mysteries in the human face" (*Ju, Zohar*, II, 76 a.)

twelve zodiacs are the twelve holes in the human body, the seven planets are the five senses plus the senses (organs) of talking and understanding. The body is the earth; the bones, the mountains, space, the sea, . . . This, as well as the theory of the five elements and twenty-five *guṇas*, qualities, possess a distinctive Hindu stamp. The Muslim philosophy in Southern India is so much mixed up with that of the Hindus, that it is difficult to distinguish it." But the difficulty should be welcomed very heartily. Is there any need to distinguish, to see difference, instead of agreement? Is not 'mixing up', assimilation, very desirable, very helpful? The correspondences between the 'large' and the 'small', Infinite and Infinitesimal, have been described, in various ways, in *Purāṇas*, *Upanishads*, *Smṛitis*, *Vēda* itself, repeatedly. And now, as said in text above, western Science is discerning them. Some scientists have even put forth the view that orbs of heaven are living beings. For a brief statement of reason 'why' of Law of Analogy, working in all departments of Nature, reader may see the present writer's *The Science of Peace*, 3rd edn., ch. xv. Detailed and astonishing illustrations of it are to be found in those marvellous mines of 'occult' knowledge, H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine*. The ancient Sanskrit work, *Nṛukṭa*, explains how and why certain *Vēda*-texts have to be explained in three ways, metaphysical or *ādhy-ātmika*, scientific or *yājñika* (or *ādhi-dāivika*), and historical or *aitihāsika* (or *ādhi-bhāntika*), each interpretation being true. Madame Blavatsky's works explain how these and other interpretations, in terms of other sciences, are all correct. She speaks of the 'seven-fold' key to the Scriptures

"As above, so below," (*Ju.*, Kabbalist axiom.)

"Just as the soul fills the body, so God fills the world; as the soul bears the body, so God endures the world, as the soul sees but is not seen, so God

Khājā Khān, at p 13 of his book above mentioned, gives a diagram showing twenty-eight 'potencies', inherent attributes or principles, *Asmā-i-Nāhi*, and twenty-eight corresponding 'manifestations' *Asmā-i-Kiyāni*, in the Universe at large. If he had only pursued the same 'principles' in their manifestations in the human being in particular, he would have seen that the view was not peculiarly 'Hindu', as he says, but natural and universal. In *Purāṇa-Mythos*, *Brahmā*, Creative Cosmic Mind (of our Solar Cosmos or System) first creates seven (or ten) *mānasa-putra-s*, 'mental sons'. These are called primal, primeval, *prajā-patis*, patriarchs, progenitors, of all types of living beings. They correspond to, or are same as, Sephiroth, Angels, Elohim, etc., of other religions, see fn, pp 268-'9, *supra*. They are also 'presiding deities', 'vitalising souls', of the seven (or ten) planets of our solar system. Each planet has its own types of life; they all exchange their *jivas*, also, in accord with 'occult' laws, as countries and continents of this earth exchange 'colonists', 'immigrants' and 'emigrants', which is only another illustration of the working of the Law of Analogy, on minutest as well as vastest scales. Reader who may be interested in this *ju* of thought, or 'science', or 'speculation', may consult H P Blavatsky's great books, and some of the later 'theosophical' literature. Famous American philosopher, William James, in his book, *A Pluralistic Universe*, descants magnificently on the idea entertained by a German thinker, Fechner, that Earth is a living being, a great cosmic individual. In Indian mythos, of course, she is *Prthvī-Dēvī*, great 'goddess' Earth.

sees but is not seen : " (*Ju., Talmūd*, quoted by J. Abelson, *Jewish Mysticism*, pp. 155-56)

Yathā pindē tathā Brahmanḍé. (Védānta axiom.)

(As is the small man, such the Cosmic Man ;
As the 'small egg', such the vast 'orbs of space'.)

"All that is Yonder, is also here," (*Plotinus*)

Yad ēva iha, tad amutra ; yad amutra tad anu
iha. Mrtyoh sah mrtyum āpnōti yah iha nānā
iva pashyaṭi. (*Katha Up*, 2-4-10).

(That which is 'here', is 'there' ; that which is
'there')

Is here also. Who sees but Many only,
And not the One too, death on death is his.)

This sam a-tā, this uniformity, in the working of
Laws of Nature, can be due to nothing else than
the Unity of Nature's God, as one so all ; as once
so always ; as here so everywhere, because the
Same One Self is in all, is ever present, is every-
where present.¹ It is also *basis* of that *Equality*
which democratic heart craves after, and right-
ly, when within due limits. Védānta states the

¹ But to know that same laws of matter and mind
are working in every living being, does not abolish
difference between right and wrong, good and evil, gentle
and fierce, it does not mean that we should behave in
same way towards wolf and human child. Nature's
laws include ample provision for differential behaviour.
See *infra*, Ch III, Section 3, on Golden Rule.

metaphysical fact on which Law of Analogy, *samañā*, is based, as *Sarvam Sarvañra Sarvadā*, 'All is everywhere and always'. *Tasawwuf* describes it as *Induñj-i-Kul-f-il-Kul*, 'Immanence of All in all, in each and everything'. *Bible* speaks of it as "the fulness of Him that filleth all in all." Jewish sacred book, *Talmūd*, honored next after *Old Testament of Bible*, says: "No atom of matter, in the whole vastness of the universe is lost; how then can man's soul, which comprises the whole world in one idea, be lost?"¹

Whole of Sun is imaged in every the most microscopic dew-drop reflection, and every such reflection comes from, is present and included in, the vast light-sphere of the sun.

Vidyatē sa cha sarvasmin,
sarvam tasmin cha vidyatē,
Tasmāt Sam-vit itī prokṭah
Param-Ātmā mah-Ātmabhūh.

(*Vāyu-Purāṇa*.)

(Since Everything exists in Consciousness,
And Consciousness exists in Everything,
Hence Sam-vit, 'Principle of Consciousness',
Is one of the great names by which they know,
The great-souled ones, the Supreme Self of All.)

¹ Riley, *Bible of Bibles*, p 148.

Science speaks of the potency of infinite multiplication present in each seed, germ, microbe; of infinite vibrations of each atom perpetually affecting all other infinite atoms, of infinite photographs being conveyed to each point of space eternally by infinite rays of light from all directions from the most distant stars and planets, of infinite sights, sounds, etc, filling all space constantly, and needing only appropriate apparatus to be caught; and so forth.¹ Obviously, to know *all* about the least little atom, is to know all about the Universe, for each part of a Whole is inseparably connected with all the other parts of the Whole.

6. LONG LINE OF SPIRITUAL HIERARCHY

Another thought, which all religions hold unitedly, is that, as chain of evolution extends below man, so it extends above him also; and that advanced souls, forming a Spiritual Hierarchy, take care of the 'Human' Race, and guard and guide it on its upward path, as parents and teachers do their children and pupils. Famous western scientists also have openly expressed their belief that this must be

¹ "There is no material point that does not act on every other material point. When we observe that a thing really *is* where it *acts*, we shall be led to say, as Faraday was, that *each of them fills the world*", Bergson, *Creative Evolution*, p. 214.

so. All religions mention these hierarchs. Vaidika Dharma calls them *Avatāras*, *Amshas*, *Kalās*, *Vibhūṭis*, *Kumāras*, *Manus*, *Rshis*, *Munis*, of many degrees. Buddhism names them as *Buddhas*, *Pratyéka-buddhas*, *Boḍhi-saṭṭvas*. Jainism knows them as *Īrthan-karas*, *Siddhas*, *Munis*, and *Arhaṭs*. Islām knows them as *Qutubs*, *Ghauses*, *Watads*, *Abrār*, *Badals*, *Akhyār*, *Walīs*, *Nabīs*, *Rasūls*. Christianity calls them *Sons of God*, *Messiahs*, *Thrones*, *Principalities*, *Powers*, *Prophets*, *Saints*. Judaism calls them *Patriarchs*, *Prophets*, *Sages*. Zoroastrianism knows them as *Soshyanṭs*, 'Renovators, whose task is to re-interpret the Eternal Truth from time to time', 'Lovers of mankind', also *Naroish-naro*, i e., 'Men of men', *Supermen*!

Tao-ism says :

"The High Emperor of the Sombre Heavens descends to earth . . . hundreds . . . (upon) hundreds (of) times, to become the companion of the common people and teach them the truth . . . to heal the sick . . . to endure suffering patiently and

'The word *Soshyanta*, it seems, etymologically means 'lover, of mankind, also 'renovators' of Humanity as well as of Truth, 'givers of a new, a second, birth to mankind', by giving birth afresh to the Eternal Truths, for their instruction, purification, and advancement; Skt. *stī*, to pro-create. Zoroastrians believe in "three prophets . . . Oshedar-Cam, Oshedarmah, and Sosiosh, preceded by Zarathustra". H. P. Blavatsky, *Isis Unveiled*, II, 467.

give his life again and again, that his pain may be a spring of joy and righteousness to many hearts."¹

Kṛṣṇa and Dévi-Shakti say ;

Yadā yadā hi dharmasya
glāṇiḥ bhavati, Bhārata !,
Abhy-ut-thānam a-dharmasya,
taḍā Ātmānam sṛjāmi Aham
Pari-trāṇāya sādḥūnām,
vināśhāya cha dush-kṛtām,
Dharma-sam-sṭhāpan-ārthāya,
sam-bhavāmi yugé yugé. (G.)

Itṭham yadā yadā bādhaḥ
dānav-ōṭha bhaviṣhyati,
Taḍā taḍā ava-tīrya Aham
karishyāmi ari-sau-kṣhayam.

(*Durgā-sūpta-shakti*)

(To guard the good and slay the wicked men,
And re-establish on firm base My Law,
I manifest My-Self age after age.
When law and righteousness decline and fade,
And vicious sin uplifts a fearless head,
Then I incarnate to redress the world.)

¹ Quoted by J. Estlin Carpenter, *The Place of Christianity in the Religions of the World*, p 60.

² Faizi, Court-poet of Emperor Akbar, has translated this famous verse into Persian thus,

Chu bunyād-i-Dīn sust gardad basé,
Numāyēm Khuḍ rā ba shaklé Kasé.

Whene'er the evil ones oppress the good,
I will take birth, and slay them without fail)

Bahvīh samsara-māṇah Aham
Yonīh vartāmi, Sat-tama I,
Dharma-sam-rakshan-ārthāya,
Dharma-sam-sphāpanāya cha.
Dharmasya Sétum badhnāmi,
chalité chalité yugé ,
Ṭāh ṭāh yonīh pra-vishya Aham,
prajānām hita-kamyayā.

(*Mbh.*, *Anu-Gītā*, ch. 54).

- (Many the types of wombs through which I pass,
Moving for ever through the Universe,
To guard from harm or re-establish Dharma.
Time and again I strengthen Dharma's Bridge
Whene'er Forces of Darkness weaken it,
For helping on of all, e'en animals,
Who also are my progeny and My-Self,
I take on form of even bird and beast.)¹

Eṣaṭ nānā-Avatārānām
nidhānam bījam Avyayam,

Another reading of the first line is,
Cho ahwāl-i-dunyā bi-gardād khaśé.

¹ Rudyard Kipling, H. Melville, E. Thompson Seton, E. Bullen, C D Roberts, and others, have written very interesting stories of 'leaders' of flocks of mountain sheep, shoals of seals, schools of whales, herds of deer, flights of pigeons, etc.

Yasya amsh-āmsheṇa jāyaṇṭe
 dēva-ṭryaṅ-nar-ādayah. (Bh.)

(My Universal Mind is the One Fount,
 Exhaustless, the One ever-fruitful Seed,
 Of all the Sparks infinitesimal,
 Atomic, countless, that ensoni all forms
 High, low, of gods, men, animals ;
 While rarer Sparks of greater Light and Might
 Appear as Avatār's to guide them right.)

Muhammaḍ says :

Le kullé qaumin hād. . In min ummatin illā
 khālā fibā nazīr. . . Wa la qad ba asnā fi kulli
 ummaṭin Rasūlan. (Q , 35. 25 ; 16. 37.)

(To every race great Teachers have been sent
 God hath not left any community
 Without a prophet, warner, and true guide.
 He sendeth Prophets to the ignorant
 And those misguided into evil ways,
 Raising these prophets up from 'mongst them-
 selves
 To purify them, and to teach to them—
 His signs and wisdom and philosophy.)

Inn-Allahā yaba'so libāzeh-il ummaté a'lā rasé
 kullé méyaté sanaṭin mān-yuḥaddaḍ lahā dīna-hā.

(H , recorded by Abū Dāūd)

- . (At the beginning of each 'hundred years',
God sends, for every race, a teacher who
Revives Religion freshly for the world)¹,

Kāna fi Hindé nabī-yun aswad-ul-laune isma-hū
Kahīnā.² (H, recorded by Dailamī, in *Tārīkh-i-*
Hamdan, Bāb-ul-Kāf.)

(A Nabī-Prophet lived and taught in Hind,
Dark of complexion, Kahīn was his name)

Zālekā fazl-Ullāhē yoŋhē maŋ-yashāo, w-Allāho
zul-fazl-ul Allāho yā'lamo haiso yaja'lorasālahu. (Q.)

(Such prophetship is a great gift from God.
And God is very generous. He also knows
Who worthy is to be His messenger)

Zoroastrian *Gāthā* says :

Anghēush ŋarēthrāya fro asahyē frārēntē
vérejadāish senghēish Saoshyantām kbratavo. . .

. Aŋ ŋōi anghēm Saoshyantō dakhynām yū
kshanūm vohu mananghē hachēontē. . .

¹ There is a very similar doctrine stated in theo-
sophical books. Another verse of *Qur'ān*, 23 45, says,
in view of the fact that most 'prophets are not honored
in their day' or country,

(To people after people have we sent
Apostle on Apostle, mostly, though,
The people have denied, or even killed, them.)

There is a similar statement in the Bible

² I e., Krishna, which means 'the Dark One'.

... Yé dāthaébyo éresh Ratum kshyāmsa ashivāo
chistā. *Gāthā*, 46. 3, 48. 12, 51. 5)

(Take up the disciplines enjoined by them,
The Saoshyantas, Lovers of Mankind,
Masters of Yoga, for thy soul's welfare;
In thought, in word, in deed, yea, take them up!
In every land, of e'en barbarians,
Are there Saoshyantas who have attained
The Great Peace of the Universal Self.
This Sovereign of the World, the Self of All,
Hath sent down righteous Prophets unto us,
Saoshyantas, to show us the Right Path.)

(In every age, a religious Guide appears
Who ministers to the people and protects them,
Obeying, in such work, the Will of Yazdān)

o o (A Zoroastrian text.)

Theurgists and Platonists of the earlier centuries
of the Christian era seem to have distinguished between
Theo-pneusty (inspiration or the mysterious
power to hear the oral teachings of a god), Theo-
pathy (assimilation of divine nature), and Theo-
phany (actual appearance of a god in man), as
grades of spiritual progress.

Buddha says :

"In due time another Buddha will arise. He will
be known as Maitrēya" (which means 'he whose
nature is kindness'). . . "After the death of each

Buddha, his religion flourishes for a time, then decays, and is at last completely forgotten, until a new Buddha appears, who again preaches the lost truth of Dharma." (*Seven Baskets.*)

Jesus says:

"I will come again and receive you unto myself, that where I am, ye may be also." (B.)

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (B., *Malachi.*)

And elsewhere we read in the Bible:

"Out of thee (Bethlehem) shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (B., *Micah.*)

The last words are especially significant.

"God hath not left himself without witness in any land." (B.)

Isaiah says:

"The Spirit of the Lord God is upon me." (B.)

"The Spirit of the Lord shall rest upon him (i.e., Jesus)." (B.)

And Jeremiah:

"And the Lord said unto me—Behold, I have put My words in thy mouth." (B.)

In *Qurān*, the fact is emphasised over and over again that it is Allāh who is speaking through the lips of Muhammaḍ.

Even simply to bear these great souls in mind, as loving helpers, as examples, as standards, as proofs of the possibility for all of high achievement; and much more, to get into touch with them, by developing spiritual and moral merit, and opening up the subtler senses, 'extending' the faculties into the superphysical, the finer and more ethereal, planes; this helps our own progress as members of the vast *Fraternity of Man*, nay, of all living beings.

Fundamental Truths and Teachings remain ever the same, but frame-works in which they manifest, decay and lose vitality, over and over again, in race after race, age after age, clime after clime, tongue after tongue. Words, names, forms, become hackneyed, with lapse of centuries; and human hearts respond to them no longer, vividly and actively. The new spiritual impulse, new descendant of the divine fire of life, that is needed to vivify afresh those Truths and Teachings, and give them a new birth in the living frame of a new language and new forms, in a new generation, or a new race, new place, new epoch—such divine afflatus can be given only by such Snpermen. They incarnate as Founders of Religions; and, by the fire and fervour of their *ishq-i-haqiqi*, *karam-bā-khalq*, *dunyā-dostī*,¹

¹ Bā khalq karam kun ke Khudā bā to karam kard. (SĀ'DĪ) 'Since God loves thee, thou too shouldst love all beings.'

Love divine and universal, Brāhma-niṣṭhā, Viśhva-préma, Loka-hiṭ-éḥā; ardent flame of their compassion for man-kind; fed constantly by the fuel of their deeds of self-sacrifice—by such ṭapas-fire in their own hearts, they set aflame hearts of other human beings, all around, with similar love of God and of mankind. Thus they give a New Life-time, of a whole Great Era, to the Eternal Truths, and so give birth to a New Civilisation. This is their supreme work—of bringing into the world afresh, a great influx of spiritual, moral, emotional force. Intellectual work, also indispensable, of re-proclaiming basic eternal truths, is also done by them; but that of expounding and reconciling their teachings, is done afterwards by studious followers, lesser persons. While these latter remain true servants of the Spirit, and well-wishers of mankind, the religion flourishes. When they become false, selfish, aggressive, proud, malevolent, then they begin to misinterpret and to divide instead of reconciling and uniting; sects arise and multiply; decay begins.¹

¹ Creators of a movement, who give it its origin, its life, its energy, its emotional impulse, and its actional impetus, are, usually, other than those who give it its detailed philosophy, and do its teaching, and guiding, its right direction, even as parents of a child are usually other than its teachers. This does not mean that teacher and teaching begin to exist, are born, after

It should also be noted that the Evolutionary Chain or Spiral of living beings, high and low, stretches infinitely, above as well as below, according to the Scriptures of nations; and modern science also vouches for it. Thus:

"Looking at the matter from the most rigidly scientific point of view, the assumption that amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's, as his is greater than a black beetle's; no Being endowed with powers of influencing the course of Nature as much greater than his, as his is greater than a snail's;

parents and child; but only that the work of education, clear exposition of the philosophy, begins after the child, the movement, has been born. As history has gone, so far, usually philosophy and movement have acted and re-acted on, and helped to define, each other. If parents and teachers have been in consultation with each other before the child is conceived and gestated and born, or if parents are also teachers—then conditions for successful growth are most favorable. Only in rare cases, of some *pūrṇa-avaṭāras*, *insān-ul kāmīl*, *mashar-i-aṭamm*, have aspects of Al-Bāḍī and Al-Aḥīm, Brahmā and Viṣṇu, Creator and Teacher, been combined, and then too, all aspects have scarcely been equally manifested. Either the aspect of Knowledge as Teacher, or of Action as History maker and Warrior, or of Desire as Inspirer of Love and Devotion and Purifier of soul, prevails, and manifests more than the other two, but, of course, never exclusively, for all three aspects are inseparable, though distinguishable.

seems to me not merely baseless but impertinent. Without stepping beyond the analogy of what is known, it is easy to people the cosmos with entities in the ascending scale until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience."¹

7. GOAL OF LIFE—TO FEEL SELF IN ALL.

The great truth which may be mentioned last here, is only another aspect of the first. Self comes

Reader who cares to pursue the subject further, may look into the present writer's *Kṛṣṇa, A Study in the Theory of Avatāras*

¹ Prof. T. H. Huxley, *Essays on Some Controverted Questions*, p. 36 (edn of 1892). Prof. Huxley was one of the most renowned scientists of Britain, in the last quarter of the last century. Later, the more famous A. R. Wallace, and also Sir Oliver Lodge, publicly professed adherence to the same belief. The latter has written "Two things I am impressed with—the first, the reality and activity of powerful, but not almighty, helpers, to whom, in some direct and proximate sense, we owe guidance and management and reasonable control; and next, with the fearful majesty of still higher aspects of the universe, culminating in an Immanent Unity which transcends our utmost possibility of thought." Julian Huxley, a grandson of the Professor, writes (*Essays in Popular Science*, p. 119-120) "The truth is, of course, that Huxley was essentially and deeply religious, but that this really obvious fact was completely masked for the average man of his day by his on-slaught on what that average man imagined an integral part of his religion, but Huxley regarded as a dead weight, an obstruction to any true religion." And he supports his statement by many quotations from Huxley . . .

back to It-Self, remembers its forgotten Infinitude. The Wanderer returns Home. In symbol, the Serpent of Wisdom and of world-cycles swallows its own tail. A circling of the soul is completed. Extremes meet. Infinitesimal is seen to be Infinite. Individual and Universal become One.

'End', 'aim', 'purpose', 'goal', 'object', 'fundamental value' of life, *Purushārtha*, *maq-sad-i-zindagi*, is dual. There are two *Summa Boni*. First purpose of life is *Abhy-udaya*, *na'mat-i-dunyavi*, prosperity, success, in the life of this world, enjoyment of the good things of Earth, through sensor and motor organs, it is three-fold, (1) *dharma*, (2) *artha*, (3) *kāma*, (1) *dayānat*, (2) *daulat*, (3) *lazzat-ud-dunya*, or (3) Sense-joy, refined by (2) Wealth, regulated by (1) Law; in other words, happy (3) Family-life, beautified by (2) Property and artistic possessions, restrained, controlled, regulated by (1) Religion-inspired Law of Right-and-Duty. This first triple end of life is to be pursued in first half of life. Second half of life is to be devoted to achievement of the final goal, *moksha*, *nayit*, 'salvation', freedom from all sorrow, the second *Summum Bonum*, *Nis-shrēyas*, *Param-Ānanda*, *Hass-i-ā'lā*, *Khair-i-mahax*, *Lazzat-ul-Ilāhiyā*, Greatest Good, joy than which there is no greater joy, 'to be like God', 'to become merged

into God', 'to become God', Supreme Beatitude and Bliss.¹

The final purpose of life, inherently cherished by every human heart, is Return to the Original State from which we have erred away; is Assurance, Realisation, that the whole World-Process is Play of One-Self, My-Selfs without restraint by an-Other; is *Liberty* from all compulsion by another, Recollection of Onr-Self as Supreme Maker, Mender, and Ender of all, *Freedom* of Spirit from bonds of fear, doubt, sorrow, *Salvation* from sin, *Deliverance* from error, *Emancipation* from superstition, *Ab-solu-tion*, ab-solved-ness, Ab-solute-ness, from all limitation and its consequences. Some time, sooner or later, this Freedom comes to each and every soul, after experience of all kinds of joys and sorrows, sins and merits, deeps and heights of life, *because* all souls are parts of the One Supreme Self, and it comes by realisation that there is *no Other* than Self, which can restrain or compel. Vaidika Dharma, Buddhism, and Jainism know this state as *Mukti*; also as *Nir-vāṇa*,² annihilation or extinction of *sense of*

¹ Reader who cares to pursue the subject of 'Goal of Life' further, may look into the present writer's *The Science of the Self* and *The Science of Social Organisation*.

² Buddha's 'denial' 'of any self', has been commonly mis-understood to imply that *nirvāṇa* is annihilation, complete extinction, and that the sole aim of the wise.

separateness and egoism, and blossoming of sense, and tasting of Bliss, of Oneness with the Universal Self, which constitutes 'return' of the soul to its Source. 'Islām knows it by words which are exact equivalents of *Mukti* and *Nir-vāṇa*, viz., *Najāt* and *Fanā-f-Ilāh*. The last words means extinction or annihilation *into* God, with its accompanying ecstasy of joy, *Lazzat-ul-Ilāhiyā*, *Brahm-ānanda*, Spiritual. Blessedness, dissolving into 'Bliss of God', opposite of *vishaya-ānanda*, or *lazzat-ul duniyā*, worldly 'joy of sense-objects'. Obverse of *Fanā-f-Ilāh* is *Baqā f-Ilāh*, 'remaining' or 'abiding' eternally in God. Corresponding Skt. words would be *Brahma-līna-ta*, 'disappearance in Brahma', and *Brahma-bhāva* or *Brahma-stha-tā*, 'state or Brahma' or 'establishment in Brahma'.¹ Jewish

man should be such extinction. This 'denial of self' by Buddha is only the 'self-denial' of English language, but with a far greater and deeper significance. *Sāṅkhya Kārikā's* 'na aśmi, na mē', and *Charaka's* 'Na Etad Aham' and 'Na Eṭan Mama', have the same significance.

¹ The late Sir Ahmed Hussain (of Hyderabad, Dn) wrote to me that *Baqā-f-Ilāh* is the result of 'idealisation of the real and realisation of the ideal'—an excellent way of putting the thought in words. In theosophical terms 'attaching the upper half of the fifth principle to the sixth and seventh principles, or higher Manas to Buddhi and Ātmā, (see fn, p 263, *supra*), means the same' thereby, the nobler thoughts and emotions which make up higher Manas, and constitute what may be called

Kabbalists call it 'the Palace of Love'; Gnostics, 'the Pleroma of Eternal Light'; Christians, the Kingdom of Heaven'. Christianity calls it also Beatitude of Salvation accomplished, Supreme Blessedness and Divine Bliss,¹ the soul feels 'salved', 'saved', from 'death', i.e., that death of 'soul', which is 'the wages of sin', break-up of 'subtle body', sūkshma-sharīra, which results from persistent gross sin; death of physical body is, of course, inevitable St. Paul speaks of "the Glorious Liberty of the Sons of God". And again, he says:

"Stand fast therefore in the *Liberty* [muktī] where-with Christ hath made us *Free*, and be not entangled again with the yoke of *Bondage* [bandha]." (B., Paul.) The Truth " (of the identity of the Individual with the Universal) " will set you free." (B.)

There is no 'other-ness,' *ghair-iyat*, itara-tā, left in this state of Bliss. All is I. "The Universe grows I". Purusha becomes Brahma; Jīv-ātmā becomes Param-Ātmā; Amsha becomes Pūrṇa, the Part, the Whole; *Andhīyat-i-adhā*,

'real', are 'idealised', 'spiritualised' and the supra-conscious unspecialised, un-'real'-ised, 'ideal' Buddhi and Ātmā are 'realised'

¹ Epicurean *Indolentia*, Perfect Repose, is one aspect of Nirvāṇa, as in *Gītā*

Yathā dīpah ni-vāṇa-sthah
na ingaṭe s' upamā smṛte

(Steady as lamp-flame in a wind-less place)

Shakhsyat-i-adnā, the Individual, becomes *Anāniyat-i-ā'lā*, *Shakhsyat-i-ā'lā*, the Universal, Chitta becomes Chit, Vi-shishta-Chaitanya, limited, particularised, individualised consciousness, Vishishta-Sattā, specific existence, becomes Chaitanya-sāmānya, Universal Consciousness, Satta-sāmānya, general, Universal Being; *Khud* of *Khudī* becomes *Khudā*, the Drop becomes the Ocean; the Infinitesimal, the Infinite, Man becomes God. *Becomes*, by recognising the identity of the two, which were never two.

As-Sidqo yunji, w-al-kizbo yohlik. (Q.)

(Truth giveth freedom, Untruth giveth death.)

As described by those who have experienced the realisation, there is, in it, the 'intellectual conviction' of identity of one-self with the Universal Self; there is also the 'affective' or 'emotional feeling' of that union, a very great exaltation, a sense of utter security and certainty; as the first romance of perfectly reciprocated human love raised to a very high degree, even to infinite, degree, for here we have love of all, instead of only two, and there is also the 'actional' or 'volitional' aspect of the 'will', the 'resolve', to become, or, indeed, the sense of having become, or, of being, a 'missionary of God', a 'son of God', the sense of one's (triple) body being now an 'instrument', an 'organ' of the Universal Will-Life-Intelligence.

Bhaktib, Par-ésh-ānu--bhavah, vi-raktib
Anyatra cha, ésha trikah éka-kālah. (*Bhāg*),

(Love Universal, sense of Dei-ty,
Surcease of selfish act—all three in one)

" All are but parts of One stupendous Whole,
Whose body Nature is and God the Soul." (POPE.)

Yad, Agnē¹, syām Aham Tvam,
Tvam vā dhā syā Aham. (*Rg-Véda*, 8, 44, 23)

(Lord Agni¹ Fire and Light and Guide Within!
Ordain that I be Thou, and Thou be I !)

Aham bhavān, na cha anyah tvam,
Tvam éva Aham, vi-chakshva, bhoh¹,
Na nau pashyanti kavayah
Chhidram jātu manāg-āpi. (*Bhāg*)

(Thou art I, verily; None Else art Thou;
And I am thou, know well, deep in thy heart,
There is no difference 'twixt Thee and Me.
The Seers, who can see, have seen this Truth)

Man tū shūdān, tū man shudī,
Man tan shudān, tū jān shudī,
Tā kas na goyad bād az In,
Man digaram, tū digarī (S.) ,

(I am none else than Thou, and Thou than I ,
I am thy body and Thou art My Soul

¹ 'Agnē nayati,' 'That which leads forward', is
'Ag-ni', the Divine Fire within.

Let no one say hereafter that I am
Other than Thee, or Thou other than I)

Yathā satah purushāṭ kēsha-lomāni,
Tathā Aksarāt sambhavaṭ iha Vishvam. (U)
(As from the human being grow hairs and nails,
So grows this Cosmos from th' Eternal Self)

Haq jān-i-jahān ast, wa jahān jumla badan;
Tauhīd hamīn ast; digar shēwa o fan. (S.)

(One single Body—this Whole Universe;
God—Its One Soul; spirits, souls, angels all—
Its organs and its senses, th' elements,
And all the Natural kingdoms are its limbs—
Such the significance of Unity)

Ṭat sṛstvā tat ēva anu-prā-vishat . . .
Ēsha vai Vishva-rūpah Ātmā Vaishvā-narah . . .
Tatra ko mohah, kah shokah, Ekaṭvam
anu-pashyatah. (U)

(The Self creates this world and enters in,
As soul in body, to the very nails.
The Total of All Bodies and All Souls
Is His One Single Body and One Soul.
For him who sees him-Self in every self,
In everything, there is no longer left
Any perplexity, doubt, sorrow, fear)

Other names for this Bliss are *surtā-i-jāwēdānī*,
'permanent intoxication', *istighrāq*, 'mergence'
into the One, *Brahma-līnatā*; 'disappearance in

Exercise 90 A 1 In no country in the world are the children more obedient to their parents than in China 2 Looked upon with great reverence 3 Silently 4 Lead a comfortable life (be well off in later life) 5 First-class cooks 6 Outdoor life

B 1. Quadruped 2 He who does not acquire knowledge and wastes his youth, ends his life miserably 3 Mean 4 Money is the root of all evils 7 Ceaseless effort 8 The fool who 9 A little knowledge is a dangerous thing 10. Deserts you in the time of (adversity) trouble, trust